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O. Z. A. HA'NISH

# THE POWER OF BREATH

THE MAGIC KEY OF SELF-DEVELOPMENT

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### PRELUDE LESSON

Our object in Life and How to accomplish it. Prayers on the Breath: Assurance, or Ahura's Prayer, commonly called the Lord's Prayer; Realization; Contemplation; Restoration; Prayer from the Mazdaznan Confession. How to Pray. Length of Prayers. Position of the Body. Action of the Mind. Mazdaznan Yima Exercise. Mazdaznan Airyama Exercise.

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### FOURTH READING

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#### NINTH READING

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## FOREWORD

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Since our repeated reprint of *Health and Breath Culture* we have been approached with the plea to give a few pointers to those who are not in a position to avail themselves of the 'Three Months' Course given by the Centers. We are only too happy to do so, since the edition of 1902 was intended for pupils who studied either with us or our graduates. As will be remembered by reading the Preface to the first edition it was never our intention to write books, neither do we care to do so now. We prefer to expound *The Only Great and Inimitable Philosophy of Life—Mazdaznan*, orally. Only upon urgent requests from pupils, who found Mazdaznan being plagiarized by recognized literateurs and the press in general, have we submitted to frame up some lessons as taught in regular courses.

Ever since the return of Anquetil du Perron from Surat, India, to France in 1762, Mazdaznan has been plagiarized for aggrandizement of individuals and schools, and there is hardly a system throughout the civilized world that has not been benefitted from its wonderful teachings, yet giving no credit to the source, but using its sacred names for commercial purposes, knowing only too well its magic effects as in – *Mazda Light*.

Rev. Dr. Otoman Zar-Adusht Ha'nish was the first to declare the source of rational inspiration after Swedenborg, Voltaire, Kant, Spinoza, Renan, Schopenhauer, Max Mueller, Spencer, Haeckel, Jackson, and many others, too numerous to mention, have for some reason failed to give due credit to the true source of their learning, and yet most liberally have made use of the material that assured them an authoritative standing before the academic world.

Let it be remembered that there are people in this world who have love for humanity at their heart, and are so happily situated that they need not worry for the morrow. Having tested for themselves the golden maxim that "Self-preservation is the first law in Nature", the

Good Spirit lead them to the discovery of the "Elixir of Life" as you are being led to it right now.

It is folly to withhold knowledge, understanding and wisdom from our kind. We are to make the way unto Progress straight that many more of us may enjoy the inexhaustible storehouse of Nature, since Knowledge of Nature is Power; Knowledge of God is Life.

Man is so constituted that to his possibilities no limit can be set. But he is not free to develop his higher nature because of the suggestions to which he has fallen prey, and by which he is still influenced, and because the real source of information is no longer known to him. "God has made man perfect, but man has made unto himself many inventions."

Man has to gather his information from two sources – *Inspiration* and *Revelation*. In this way alone can he reach *Polarization* and *Realization*. Let us never forget that as a product of the Earth and Heaven we are the only ones of all creation who not only think deductively, but who have power to convey our thought unto others by word and to demonstrate it through deed. Still, no matter how much we may acquaint ourselves with mental laws, we must never dare to forget our elementary nature, but always keep before us the picture of the long-lived cypress which with the advance of growth into upper air correspondingly casts roots into the depth of the earth to keep its balance, and therefore becomes well seasoned, and even though cut up into lumber, outlasts all other wood—almost breathing immortality.

Keep your physical evenly balanced with the mental and bear in mind that he alone who controls both brain and muscle gains all that life can possibly offer.

Keeping up the following simple instructions for just one month will suffice to prove to you that all we need is to prepare our nature, cultivate the elementary conditions—and the fruits of the spirit are sure to follow.

Demonstrations need no proof, they are stubborn facts. There are thousands upon thousands who have learned to demonstrate. We do not have to print and reprint their testimonials, as we object to hypnotic spells, persuasion and influence; that may do for the weak and shallow-minded; we prefer to point the way unto truth to those who need not be carried all the way.

“God assists those who help themselves.” Be a man; be a real woman. The gestative period of savagery is past; civilization has carried us through our childhood days of dependency; the liberty bell unto the Fatherhood of God is ringing in our ears; be a man; rally around the Banner of Peace – for in Peace we shall prosper.

*The infallibility and superiority of Mazdaznan Culture is sustained by the fact that the public through its teachers, the press through its writers, the pulpit through its ministers, has copied and does continue to copy and imitate Mazdaznan. An imitation always bears out the efficacy and genuineness of the original.*

Ever ready to assist and counsel unto the very last,  
We remain, in the interest of your welfare,

REV. DR. OTOMAN ZAR-ADUSHT HA'NISH

Our object is self-mastery; to master all the attributes of being: body, mind, soul and spirit. To do this we must begin at the bottom and work upwards, starting with the lowest and ascending to the highest; it must be done step by step, mastering each step as we progress. Then our development will be certain and continuous. We cannot realize what this life in its fullest sense means to us until our bodies are prepared to manifest that life. Our first consideration then shall be to master this body in its entirety, and we shall find in the teachings of Mazdaznan all the instructions that are necessary for us to accomplish this end. For this reason we must understand and master all the organic functions of this body. The most important of these functions and the very first to be considered is the process of *Breathing*. We do not inhale sufficiently to vitalize the body, nor do we exhale sufficiently to empty the lungs of the carbonaceous and other gaseous substances remaining in the lung tissues because of incomplete exhalations.

As an introductory step Mazdaznan offers the formula of "Assurance", or "Ahura's Prayer", which, when uttered on the breath, i.e. on one single exhalation, assures oxygenation and purification of the blood, increased circulation and rhythmic heart action.

ASSURANCE, OR AHURA'S PRAYER

*Our Father who art in Peace,  
Intoned be Thy Name ;  
Thy realm arise :  
Thy will incarnate upon the earth as in heaven !  
This day impart Thy word  
And remember not our offenses  
That we may forget those who offend us ;  
Through temptation guide us  
And from error deliver us. Be it so.*



When the formula "Realization" is spoken on the breath, thoughtfully and meditatively as an exercise, three to five times a day, purification of the nerves follows and with it power of mind over matter.

#### REALIZATION

*Open, O thou world sustaining Sun  
The entrance unto Truth, hidden by the vase of dazzling light ;  
Soften the radiation of Thy illuminating splendors  
That I may behold Thy true being ;  
From the unreal lead me on to the real  
And unveil the magic illusions of the phenomenal worlds  
That I may see the path unto Realization. Amen.*

For mental tranquillity and physical relaxation the formula "Contemplation" may be used as an exercise to be spoken on the breath. At first two or four lines may be spoken on one exhalation, and as the breath capacity increases, the whole formula may be spoken on a single exhalation.

#### CONTEMPLATION

*Remember that in body thine a God is dwelling there.  
Thy Temple from pollution free let it forever be.  
Offend thou not thy God in thee, indulging in man's lusts ;  
Moreover, if tormenting self thou groanest foolishly.  
God has descended just to see the world with eyes of thine,  
Then breathe on Him with senses pure, the Breath of Sacrifice.  
It's He in thee that sees, feels, thinks and speaks by-day and night ;  
Be thus in all thou dost see, feel, think, speak—divinely bright.*

For the eradication of organic disorders of the body relative to deficient porous action the formula of "Restoration" is to be spoken on the breath and repeated from nine to forty-five times in succession, according to the extent of karmic conditions. To be most effective, it should be said nine times on nine successive exhalations, i.e. on nine full breaths successively, without stopping to take shorter breaths in between. Now take one or more minutes for a period of ordinary breathing;



then say the prayer eight times on eight successive breaths; then seven times; six times; five times; four times; thrice; twice; and finally only once, making a total of forty-five times, and alternating each period of prayer with a short interval for ordinary breathing and greater relaxation. When finished, porous activity will have been established, in which condition we find one of nature's greatest means of throwing off disease tendencies and continuing in healthful conditions.

#### RESTORATION

*By the five afflictions imposed upon Thee, Thou most holy Zarathustra,  
I invoke the leaves of healing from the realms of Mazda,  
To instill through the power of holy spells, patience from  
Thy crown of thorns,  
Thy chastized body,  
The nailprints of Thy hands,  
The woundprints of Thy feet  
And Thy bleeding side,  
That purity may come to my heart and blood unto perfect  
Health of the skin and the body,  
And thus witness as a Zoota the pure religion of Mazda. Amen.*

From the Mazdaznan Confession we quote the following formula or prayer to be "thrice spoken distinctly and with the presence of mind fixed upon the meaning of every word; the prayer that heals the body and assures tranquillity to the mind; the prayer that gives solace to the soul and whispers to the spirit peace; the prayer breathed in tuneful measure with fervor, zeal and the spirit of assurance, on one single expiration":

*"May Mazda be rejoiced and His associates continue to be victorious. May obstinacy in this home be destroyed through the virtue of obedience, discord by peace, avarice by generosity, vanity by wisdom, false witness by truthfulness, that the Immortals may long bless it with good maintenance and friendly help; never the splendour of prosperity or progeny be distinguished, that we may shine with purity and see Thee face to face, O, Mazda, attaining attributes leading unto worlds without end. May peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendour. This is my wish. Be it so."*

The man mentally engaged should see to it that his lungs are thoroughly emptied every hour, that he may breathe in with benefit a few full breaths. The man manually employed should make it a religious practice to breathe out a prayer, of the length of Ahura's Prayer, commonly called the Lord's Prayer, upon *one single exhalation*, and to do this three times in succession every three hours during the waking state or whenever showing signs of fatigue. Those who entertain scruples regarding the Lord's Prayer may select two or more *quatrains of Omar Khayyam's Rubaiyat or such aphorisms as are to one's liking*. Even counting numerically may be employed, counting as far as possible on one exhalation.

The patets or prayers given in this lesson are graduated in length to suit the various breath capacities, and they are the very best means of preparing the body to receive the greatest benefits from the breathing exercises that follow in subsequent lessons. They are unique and valuable as they enable the individual to thoroughly empty the lungs without strain to any part of the body. As the breath capacity increases, the patets may be said as many times as possible on *one exhalation*, and when the breath capacity has increased sufficiently the invocations that precede each of the following lessons will supply an unlimited scope for the exercise of breath capacity. A little systematic and intelligent practice will show great results in increasing breath capacity and lung activity.

In order to derive the greatest benefits in speaking these prayers on the breath and to make the fullest use of the breath capacity certain directions should be observed. *The position of the body is most important, not only in saying these patets but in taking all of the breathing exercises that are outlined in this and subsequent lessons*. Whether sitting or standing, the trunk of the body should be held absolutely erect. Do not lean against anything. The body is to be entirely relaxed except the muscles used to hold the body in position, and even the muscles so used are not to be strained nor uncomfortable. The abdomen is to be slightly drawn in and controlled. Keep the shoulders back in thier natural position. Raising the shoulders during the inhalation does not increase the breath capacity, and it denotes tension on the part of the individual. Raise the chest upward and outward as far as possible during the inhalation and keep the chest raised even during the ex-

halation. On no account allow the chest to droop while breathing out. The lungs should be perfectly free to move independently within the chest cavity. In most people improper breathing has caused the lungs to form adhesions to the bony framework of the chest. This condition can and will be eliminated by religiously observing the breathing exercises herein outlined. In beginning the patets and exercises the diaphragm will move to a certain extent, but as the adhesions to the walls of the chest cavity are overcome, the upper lobes of the lungs develop and the diaphragm moves no more.

In order to derive the greatest benefit in speaking these prayers on the breath and to make the fullest use of the breath capacity certain directions should be observed.

The mind should entertain and follow the thought expressed by the words, and emphasis is to be employed in certain parts. As each prayer is for a particular purpose, a different rhythm is to be followed in each case. For this reason competent oral instruction is most desirable, and this is also true of the succeeding lessons. To conserve the breath it will be advantageous to center the attention of the mind upon that part of the heart where the blood vessels connect with the lungs. If the breath capacity is insufficient to speak the complete prayer on one breath, it is advisable not to open the lips wider than necessary to pronounce the words distinctly. If the breath seems to have become almost exhausted before the prayer is finished, press the lips firmly together, and you will be able to "pray without ceasing", i.e., to say your prayers on *one* single exhalation without stopping to take another breath before you have finished your prayer. Prayers used in this manner will not only benefit your spiritual nature, but body and mind will profit as well.

Breath is the underlying principle of life, and the rhythm in the inspiration and expiration, with the intervening retentment and arrestment, determines the development of mind and body. To the extent that one suffers discomfort, ache, pain, disease—to that extent there will be found insufficient dynamic action in the expiration. Carbonaceous and other gaseous accumulations not only interfere with the oxygenation of the blood but also affect it through deposits made by effete, morbid, acrid and other matter. In cases of physical discomfort or disease we use the "Yima exercise" which brings im-

mediate relief and arrests pain and disease. We do not claim for it the eradication of disease, but all trouble will be arrested until other natural means can be employed. A few trials will convince one of the efficacy of this exercise.

#### MAZDAZNAN YIMA EXERCISE

*First of all relax every part of your body, whether standing, sitting or lying down. Keep your chest out ; hold muscles in check. Exhale slowly ; do not move the chest. Empty the lungs to the utmost. As soon as it seems you cannot empty the lungs any more—arrest all further action. Do not move ; keep your mind on the state of inaction and either count mentally to eighteen or more, or think a prayer. Now inhale through the nostrils fully, but with ease, and immediately empty the lungs as before, arresting all action for eighteen or more seconds and proceed as before for two or more times. Four times in all will suffice, although after a few hours the exercise may have to be repeated. Hot water application to parts affected may eliminate the trouble altogether, if taken together with the Yima exercise. In some cases iced water is used for application.*

To the extent that the mind suffers or lacks power to utilize its latent forces or to control one's talents for good, it indicates that the inspiration is too low, and the dynamics lack the power required to keep the mind in tune with harmonic laws governing the individual. When depressed, downhearted, disappointed, irritable or void of thought, when mentally overtaxed, the only means that will prove a panacea to set mind and heart at ease will be found in the use of the

#### MAZDAZNAN AIRYAMA EXERCISE

*Relax all muscles and throw out your chest. Inhale through nostrils slowly but fully ; always attempt to inhale a little more after you think you have filled your lungs completely. Now retain the breath and arrest all action and count mentally to eighteen or more, or think a prayer ; then exhale slowly but completely, and immediately inhale as before, taking care not to move the once expanded muscles of the chest ; retain the breath again for eighteen or more seconds and thereafter exhale. This exercise should be taken three to five times just before sitting down to study or taking up mental work. Do not take this exercise immediately after a meal.*

After some tests and attention paid to postures, particularly keeping the chest in place and the chest muscles in check, the student will readily understand the difference between chest expansion and lung capacity; the latter being our aim so as to give freedom to dynamic development and eliminate all adhesions of the lungs to the bony framework of the chest. It will be readily seen that by training certain governing factors of our mechanical organism a certain physical and mental speed may be attained that will assure to the man of the hour all he aims for in this life. Let us then take up the further study and practice of Mazdaznan Breath and Health Culture, confident that he who takes advantage of all God-given powers must win here, now and forever.

## INVOCATION

O Bliss Divine, thou that roamest throughout Zarvan Akarana,  
Essence of Life,  
Bearer of Light,  
Who enkindlest the fire of Love and nourishest Wisdom in the hearts of all mankind,  
Thou alone art the goal.  
Thy name be ever intoned.  
May thy Light forever manifest through the realms of existence.  
As it is real within the bosom of thy incomprehensible center.  
The Will of thy Being shall ever arise within our thought,  
That our actions may ever conform to thy design.  
We are pleased to partake of the bread of heaven daily,  
And our desires shall be ever concentrated upon the grandeur of self-reliance.  
Against darkness let the Light of thy divine consciousness reflect,  
that we may feel its presence within our being,  
For thy promise is, that upon paths of delight and pleasure we shall  
wander throughout all life cycles.  
Unto thee we acknowledge power, glory, radiance, beauty, sublimity,  
and life divine, even unto Eternity.  
Thus be it in the name of Om and Na,  
And unto this end let all things prosper.



In the name of the Supreme, who dwelleth in the hearts of all mankind, and in all things animate and inanimate, Salutation and Greeting!

As we are existing in a sense world, depending upon the condition of the senses for our knowledge of the objective, it is perfectly proper that we exercise the power of our senses to the degree most beneficial for our welfare. It is here on this *sense plane* that we find if one or more of our senses are defective in any degree in the execution of their various offices, we lack the comprehension of things dependent upon them. It is very important, for this reason, that we correct all such defects, and it lies within our power to do so.

We hold that man has twelve senses, seven of which—Seeing, Hearing, Smelling, Tasting, Touching, Feeling and Intuition—are commonly known. The five intermediate senses—Transmission of ideas, Telepathy, Spiritual Discernment, Clearsight and Realization—are less known, although we often come into contact with someone who enjoys the development, to a certain degree, of one or more of these higher senses, which we sometimes mistake for an extraordinary or supernatural gift, when in reality it is only the cropping out of a sense yet little understood. The perfection of a being, or its instrument, necessarily depends upon the degree of the evolution of the twelve senses. The development thereof depends directly upon:

1. The accumulation of Ga-Llama, the centralizing life principle.
2. The capacity of the power of breath.
3. The generation of electric force through the expanded action of the ganglia of the nervous system.
4. The regulation of the circulation of the blood through the perfect action of the lungs.
5. The rhythmical distribution of the blood throughout the body by the heart.

6. The equalized development of the brain cells.
7. The awakening of thought power through the shusumna, or the spinal cord.
8. The expansion of the magnetic circles through the vibratory actions of the sympathetic nerve centers or Kundalini.
9. The perfect assimilation of food after thorough digestion.
10. The purification of the body through its own action.
11. The generation of life fluids through the life-preserving functions.
12. The conservation of energies, and the consciousness of the All in existence.

While taking into consideration all the important points regarding this sublime and wonderful study of the Breath, we shall also take up means whereby we can be aided in the establishment of perfect conditions in our bodily functions so as to enjoy life to its fullest extent. Every system has its methods for enabling its adherents to gain the greatest possible results, and in the Mazdaznan Philosophy we are taught certain postures as a means to an end. These rules and regulations are not the productions of modern times, and so do not necessitate experiment. They have been tested and tried in all ages, and have proved by their results all for which they are intended. These exercises are a means to an end, the same as the knife and fork we use when partaking of our food. Breathings, and the positions in which we take them, serve as a means of gaining bliss unutterable. He who already enjoys a certain degree of light gets more light, and he who lacks knowledge comes to an understanding of the truth.

The more you concentrate with determination of mind, faithful in the observation of the instructions given, religiously adhering to the duties involved, the more benefit you will receive, and the greater will be the gain resulting from these concentration exercises—greater than you at first anticipated.

When weary and tired from the worry and troubles of a burdened existence, you throw your body into a state of relaxation and breathe out, "My God, I am tired of this world and its burdens", and with the next indrawn breath you drink in a volume of sweet air, gently sighing, "I am All in All", and you immediately feel relief in your fainting heart. Hope is renewed—and you feel once more revived,



restored to a nobler consciousness of your being, you have strength to take up the battle of life. The longer you breathe in this state of relaxation, the more you feel that after all life is worth living.

There are times when we feel like giving up, and then again times when we feel encouraged, and this encouragement is due to the inspiration received while in a state of relaxation, although we have not been conscious of it. Nature herself puts us into that condition, or we could not keep up with our experiences. If we are giving out, we must also take in, to replenish the fountains of life. The man who keeps cool and remains self-centered, whatever may befall him, is the man who naturally breathes fuller, deeper, more rhythmically and regularly. It comes natural to him, because he was conceived under more favorable Breath currents, although the mother was unconscious of it. The man who breathes rapidly loses his head, as it were, and being under constant tension, fails in the pursuits of life. He constantly finds fault with the conditions and environments of the times, without stopping for a moment to realize that man is the creator of his own success or failure.

If your breathing capacity is very small and your ailments many, you must remember that it will be necessary for you to pay more attention to fuller breathing, besides doing the exercises given in this course, as the exercises are a means toward the attainment of *higher developments*.

When it pains you to take long, full breaths, you prove thereby the lack of lung development, and often during the day you will have to make a point of breathing more fully, and even such physical breathing cannot be done properly unless you allow your body to be perfectly free from all pressure. The garments must be loose, very loose, so that the chest and diaphragm can easily expand to their utmost, while the abdomen inflates of its own accord. Use no effort, no strain. Breathe out first, then breathe in fully and regularly as you feel able to do so. Breathe when walking or sitting, when you eat or drink, when you work or play—breathe, breathe, breathe. The more you breathe, the better for your physical conditions, the sooner you will normalize the circulation of the blood, and the more thorough will be its oxygenation. You will purify the blood and give the system an opportunity of bringing into action organs with farther reaching powers, thus

removing effete matter and sluggish conditions, and the continuation of proper and deeper breathing will remove all distressing feelings. Be persistent; take a few minutes of ordinary breathing at least every hour of the day and thus gradually accustom your system to deeper inhalations. Muscular chest expansion alone does not prove larger Breath capacity. The freedom and ease with which Breath is taken insures its depth.

Physical culture without the observation of proper breathing during the various motions and positions is of no material value, for although you develop certain muscles, which development is done at the expense of other portions of the body, it is necessary that you continue these physical exercises, or the body will drop back again into its former condition. The same is true of massage. Unless you keep it up, the results are not permanent. Continuous breathing will not only keep the blood in proper circulation, but will also act upon the muscles by means of the nervous system, upon which the strength of the muscles depends, and it will keep them in their proper places, ready with the required power for intended actions and results.

The life force is imparted to us through the power of Breath. The same power is in our immediate vicinity, if we but know how to attract it to us. The golden age of which poets sang is *now*; the paradise of which prophets spoke is *here*; the mysteries of life that puzzled philosophers in all ages past are *solved*; the kingdom of peace and joy, where sickness, sin, sorrow, poverty, inharmony, separation, and war are meaningless, that kingdom for which saviours have bled and died, has at last been *realized*. The consciousness of life, and the realization and solution of the problem of life which gives life eternal, depends upon *knowledge*.

This subject of Breath is too serious, too important, to be treated superficially. We shall make it our object to define every step thereof in a manner comprehensive even to a child, for a study is of no consequence unless it can be made plain. Then why waste time in the learning of definitions and tasks, when the understanding of the problem of life is dependent upon the development of one's own comprehensive powers and abilities?

A perfectly tuned musical instrument will send forth perfect tones. The operator may not understand the multiplicity of the tones nor the

number required to make the music harmonious, but if the keys themselves are properly tuned he can always learn to operate them—some sooner than others—but they all *can* learn. The melodies are all in the operator, as the sounds are all in the instrument, and if both can be united into harmonious action, the result will be perfect, divine. There is but *one* harmony, as there is but *one* sound. All tones emerge from, and merge into the basic sound. Harmony is music, yet music may not all be harmonious. The instrument may be perfect and hold all that constitutes all variations of sound or tone, but if one or two of the keys are out of tune or do not possess the tone for which they have been designed, the melodies expressed upon that instrument by the operator will be inharmonious. What must be done, then? Blame the operator, the melodies, compositions, improvisations, the manufacturer or maker of the instrument, or the material of which the instrument is composed? Certainly not. Just tune up the keys, and all will be well.

There are things we can entrust to others. There are those who can do certain things with as much accuracy as if we did them ourselves. There is one thing we *cannot* entrust to the care of others, and that is the Temple of the living God. This instrument of ours was not made by hands, and in case it is inharmonious in action, cannot be adjusted or repaired by man with his limited knowledge. God alone has the wisdom and the power to do all things, and that God is individualized in *you*. There is no teacher great enough to *advise* us, no instructor experienced enough to *guide* us, no physician learned enough to *aid* us.

This instrument of ours, this body, is the most complicated and most delicate of mechanisms, and no one can be entrusted with it but the one to whom it belongs. Since it is your body, it is for you to become acquainted with its operations. Anatomy, the geography of the body, gives no knowledge of the body other than the terms by which to designate the parts. The study of science will not put your body aright. It must be tuned up by yourself, that harmony may be expressed through it. But how? What is to be done? *Breathe*. Breathe into your being that which constitutes life. Breathe.

Ga-Llama, the inspiration of sages, adepts, philosophers, saviours!

Ga-Llama, the centralizing life-principle which is the essence of your being, the principle in which you live, move and have your existence.



Ga-Llama, the invigorator, inspirer, promulgator, restorer, redeemer!

Ga-Llama, which opens the portals of the mind and sends forth the light of wisdom which gives life eternal.

In systematic, concentrated breathing, you not only breathe in oxygen for the purification and furtherance of the circulation of the blood, but you also take into your being Ga-Llama, the centralizing life principle, although unconscious of it because of the inability to discover its presence by the aid of any instrument. Like the atomic theory, which has never been proven, Ga-Llama serves as a term to explain the inexplicable. Yet Ga-Llama is a Reality, because its existence can be proven by mental perception, spiritual understanding and the senses.

Ga-Llama is not a new term. It has been used to designate the life principle as discovered by the ancients as far back as 142,000 years ago, and more. It has been recognized that there is a Principle by which the consciousness of sense conditions can be established whereby the hidden, the unknown, the incomprehensible, the mysterious, the marvellous, the wonderful, can be made known and simplified to the senses when brought down to this plane.

Ga-Llama is not the Logos of the Greek, nor the Spirit of the modern philosopher. This Ga-Llama is the very foundation of your existence, and fills all Zarvan-Akarana. You breathe it, yet in your inability to comprehend its presence, you may not always keep it, but lose it, because of the rapidity with which it is partaken, and because you lack the power of attraction. As soon as you become conscious of it and feel the desire to draw it unto you, you become filled with it, and through its accumulating presence you come into harmony with the universe which unfolds your individuality unto infinity. With every indrawn breath you take on new life. With every expiration you return that force to the universe, that you may pay a tribute of thanks to the Eternal One.

With every indrawn breath be conscious of yourself, of Ga-Llama which builds up the tissues of a collective existence. It is within you basically; around you externally. Thoughtlessly you breathe it out into the universe; thoughtfully you draw it into the individual. This water of life is the Breath, the Spirit, the Essence of life, without which there is no knowledge of your being or existence. To enable

you to partake of Ga-Llama, you must necessarily attract it unto you as you would attract God if you desire to be in His presence. Without this innermost desire to attract it, you never receive it, although it is ever near, and you have the basic Principle of the same within the bosom of your being. You are unconscious of it because you are not recognizing its presence. You know and feel its presence only when you concentrate upon it and feel the desire of attaining it. You have felt its magic touch faintly in the past, but know not perhaps whence it came, nor what it meant.

The comprehension of all things, whether they be of a religious nature, philosophic, scientific, or otherwise, depends upon the understanding or the degree of development of brain functions, which reveals a corresponding sense condition. The first thing you owe to yourself is to tune up the instrument, the body, by such means as will insure immediate results beneficial to your being.

Before we take up exercises as taught by the Mazdaznan system for the attainment of higher attributes corresponding with the Supreme in Space, Time and Causation, or the Zarvan Akarana of the philosophy, we must learn to pay some attention to our material breath or breathing, regulating the same to the degree necessary to normalize the condition of the blood.

If suffering from colds, catarrh, lung affections, general debility and nervousness, take a cold sponge bath or a wet towel rub every morning, all over the body. Then take a large bath towel and dry the skin thoroughly, allowing no moisture to remain on the skin. Rub quickly and vigorously and then finish rubbing the skin with your own hands, until the skin feels smooth, velvety and oily. Dress your feet with silk, fine linen, or very fine muslin cloths and then put on your stockings over the cloths. Before expanding the lungs, go out in the early morning, or ventilate your room thoroughly, always remembering that even during the cold season you are to keep your bedroom window partly open, but your bed placed so that no draught strikes your body. Stand perfectly erect, with head thrown well back, the chest well raised and thrown forward, while the shoulder blades are held back and down, with hands open as if ready to grasp objects too low for them to reach. Keep the muscles of the face perfectly relaxed and your mouth closed.

Inhale the air through the nostrils only. Inhale as long as you possibly can, but without effort, or any strain on any part of the body. When feeling any distress in the sides or the chest itself, remember that it is the result of insufficient relaxation. Just correct the position of your chest and set the spinal column more erect, its weight resting on the end of the column, with knees a trifle bent. After having filled the lungs to their utmost capacity, raise up your arms in a sidewise circular motion, and as high up as you can with ease, at the same time move your tongue as if masticating, smack your lips, and swallow the saliva which has accumulated in the mouth. Just before exhaling, bring your arms down and throwing them behind, begin to exhale slowly. Empty your lungs as much as possible and repeat this exercise seven or more times. Once having gone through this exercise perfectly, you will gladly make it a point to follow it regularly, for the benefits derived from it will be beyond even your most sanguine expectations.

Try to avoid the eating of breakfast. If need be, eat a little fruit or drink some Barley Wisdom or any other grain drink that you happen to like, although you are to get rid of the disease called appetite as quickly as possible if you desire to get well and keep well. First work for several hours before eating anything, and you will be better for it. Make it a point to become busy as soon as you arise and do not sit down to rest until you have been on your feet for at least two hours, and after having been busily engaged here and there in pursuits exercising the body. Always keep busy doing something.

Let your work be of use, irrespective as to its financial results or personal gain. When not engaged in manual labor, attend to the cultivation of the mind. Take walks in the open air and keep your eyes and ears open to everything with which your senses come in contact. Weigh everything coming under your observation carefully and thoughtfully. Do not jump at conclusions, but think, reflect and become wise. Above all things, do not allow yourself to be given to criticism or to criticise, as all such symptoms are the effects of a deep-rooted disease. Never enter into controversy, whatever the nature of the subject, whether economic, political, philosophic, scientific, social or religious. Inviting discussion or being carried away by it shows a drifting condition and a position of uncertainty, resulting in disaster



and untold troubles of mind, body, soul and spirit. Remain self-centered, and endeavour to have a happy feeling and a cheerful disposition by singing or humming a tune or whistling some melody which you like.

While at work keep your mind upon the thing before you and do not allow your mind to drift about. Keep your attention concentrated. Put into your work the noblest, purest and best ideas, thereby reflecting upon yourself what is your just reward. However busily engaged, stop for a few moments out of every hour to empty your lungs and to take a few well-drawn breaths. It will help you on your way, and place your organs in a position for better action. The action itself plays the more important part in breathing, all else being additional. But we are always to have the air as pure as possible giving attention to ventilation.

We shall gradually perceive the need of more rhythmic breathing and take up Breath Culture more seriously, thereby entering a field which unfolds to us a realm of thought heretofore entirely unknown to our minds and yet within our beings, merely awaiting its opportunities to unfold.

It is well to state that this work is not to be likened to what is called "Physical Culture", although the latter has taken from it certain positions and material, but lacks the most important part of it all—concentration and the application of Breath power corresponding with the position taken. Physical culture is good in its own place, and would that you all were placed in a position where you could exercise your unused muscles with a good saw over a block of wood for a few hours each day. Sickness would not then be known. Physical culture is good for those whose occupations are confining, and who have not sufficient opportunity of moving about. But something more is needed to cover the whole ground, whereby all may receive equal benefits from the performance of this work. You are to breathe, and concentrate upon Breath, thus keeping your mind functions steadied.

It has been stated that you have twelve senses, and that upon the degree to which these senses are developed, your knowledge depends. The sense of sight plays a very important part in the formation of ideas and judgment. According to the appearance of a thing to the sense of vision, you arrive at conclusions. It is but reasonable to

presume that a defective sight is lacking in its comprehension of things objective to the degree of sight lacking.

In performing our exercise "*Clearsight*" is our invocation; that you may see clearly is your prayer: not a prayer of words but of action through the promptings of the spirit. The following exercise then is to perfect the sense of sight so as to enable you to discern truth from error, light from darkness, wealth from poverty. Perhaps you think you can discern the latter, although you may not the former. Don't allow unbalanced brain functions to get the better of you. It is a matter of false conception, misconstruction, wrong imagination, illusion, that the one rolling in wealth is the one to be envied. It is misery to him, he is a slave to it, he is the poorest of the poor. But this will be shown more fully later on. As you get clearer sight, you will know it all for yourselves.

We are now ready to take up our first exercise with the object in view of establishing the Individual Breath.

#### EXERCISE ONE

In all breathing exercises it will be necessary to remember that you prepare for the exercise proper by completely emptying the lungs. This is accomplished better by taking a *prelude breath*. Begin by breathing short breaths. One breath in; one breath out. In, out; in, out; in, out, six or more times; and then when you have emptied the lungs with a long out, you are ready to inhale according to the instructions for the exercise.

Take a seat upon a chair, with feet resting firmly upon the floor. Sit as far back in the chair as your body will allow without your shoulders touching the back of the chair. Throw out your chest, raising it just a trifle, at the same time drawing in the abdominal region. Shoulders are thrown gently back and drooping just a little; hands resting upon lower limbs, elbows touching the hip bone, thumbs thrown out in form of a V, fingers drawn out without directly touching each other. Feet are separated, toes about five to seven inches apart, heels only one or two inches, thus forming the letter V.

Lips are closed, teeth separated, tongue resting upon lower part of mouth, tip of tongue touching lower teeth and gently curved under, and perfectly flattened and relaxed. Chin is drawn in sufficiently to



show an independent air. The whole position is perfectly erect, with all the muscles relaxed, but spinal column firm. The position must be so taken that the back of the body is always turned toward the light.



Fig. 1

Select some object of a dull nature which will have no tendency to suggest or induce drifting thought currents. A cent may be chosen if desired. Place the object four to seven feet from you in a position level with your eyes. Look at it steadily, but do not allow the eyelids to droop. In this position you will notice that ideas of a drifting nature no longer have a hold upon your mind, and you are in the right position to concentrate, for the whole secret of success in the unfoldment of knowledge lies in the ability to concentrate. If the chair proves too high, place a book under the feet that they may be raised to the desired position. If the chair proves too low, place a book on the seat of the chair and sit upon it. As soon as the correct position is determined, everything is in readiness to proceed.

Empty the lungs first by exhaling all the air you possibly can with perfect ease but use no effort or strain. Everything in this work is to be done easily, gracefully and with perfect tranquillity. Now inhale through the nostrils only, slowly, gently, fully, and with perfect rhythm for seven seconds. Begin by filling the upper lobes of the lungs as much as the position taken will allow naturally and without effort, then fill the remainder of the respiratory organs even to the utmost.

In the exhalation observe the same rule, controlling the action of the lungs so as to prevent spasms, unevenness, or rapidity—all must be done in perfect waves and circles.

While inhaling this Breath of Life, with eyes steadily centered upon the object before you, concentrate your mind functions upon the Breath itself, following the current of Breath mentally as it enters the nostrils, along the air tubes into the lungs, and as it expands the chest and diaphragmatic region. Then as you exhale, follow the reverse current.

During this process of breathing think of Ga-Llama, the centralizing life-principle, convinced in your own mind that it is for the purpose of building up cellular tissues throughout the entire system, thereby insuring a foundation for the regenerative or child life. Breathe with the knowledge that Breath is the life principle, and that the object of breathing is to reach perfect consciousness. The exercise alone without the concentration, will only partly do the work, and the result will be accordingly. The concentration without the exercise will only assure mental gratification for the time being, but will not produce results of a lasting nature.

To be clear upon this subject before entering upon the execution of the exercise given, it will be well to understand that breathing is for the purpose of keeping the blood in circulation. The office of the heart is simply to distribute the blood, but its purification and circulation is left to the action of the lungs. The physical breath simply retains the oxygen necessary for the purification of the blood, thus relieving it of carbon and aiding in the furtherance of circulation. When the body, the physical manifestation, meets with any obstacles, it is principally because of the inactivity of the respiratory organs, and breathing must be resorted to as the only true means of relief.

In systematic, concentrated breathing, you not only breathe in oxygen for the purification and furtherance of the circulation of the blood, but you also take into your being Ga-Llama, the centralizing life-principle, although unconscious of it because of the inability to discover its presence by the aid of any instrument. As you follow out these instructions you will more fully understand why at present you possess only the Mother Breath, which, being limited, decrees the time of earth life in accordance with the breath capacity of the mother

at the time of conception. Thus it is that a person apparently in perfect health may be called to Abraham's bosom whether prepared or not to meet the Great Gatherer beyond the mystic portals. As soon as that Mother Breath comes to an end, the last sigh has escaped. The Mother Breath also decides the conditions and environments of existence, and you only free yourself from this ban of bondage by establishing your Individual Breath, and to this end you take up this work.

To make this exercise plainer, so that no one may err, your attention is called to the fact that the individual Breath requires the inhalation of seven seconds, and the exhalation of an equal period. The Mother Breath in its highest phase is of three seconds, and if of a lesser period there is a poor outlook for existence in this land. You are to be able to inhale for seven seconds and to exhale for seven seconds as described above, for three minutes at a time, three times a day—three minutes in the morning, three minutes at noon, and three minutes before sunset, making nine minutes assigned to the exercise for the whole day. Surely these minutes cannot be used for a better purpose than to create for yourselves a new body and better conditions to govern it. Do not take the exercise before half an hour after meals.

You are gradually to learn to enable yourself to inhale for seven seconds and to exhale for seven seconds. To do this, begin by inhaling for a period of four seconds, allowing one second of rest for a change to the reverse current; then exhale for a period of four seconds, emptying the lungs thoroughly, again allowing one second of rest. Do not use force, nor breathe rapidly. To avoid counting the time, make use of some well-known melody. Think it mentally, first more rapidly, then later on lengthen the time until you cover the space of seven seconds for each inhalation and each exhalation; retain breath one second after inhalation and arrest breath one second after exhalation, giving a rhythm of eight beats.

Remember that all other ideas are to be banished from your mind. Keep your mind centered upon breathing only. No matter how excited, nervous, tired or dull your mind may be, as soon as you take up this exercise you will feel fully satisfied with its results. The nervous system will be calmed because of the generation of electric force; the mind relieved because of the tranquil state secured through con-

centration; the body will feel more exhilarated owing to the more normal circulation of the blood.

Always remember to begin with the Prelude Breath. Whenever short of breath, take a prelude breath and then a few full breaths, and you will always feel relieved and happier. Thus day by day you will lay a foundation that will insure perfect health, long life, clear mind, expanded brain capacity, all of which will make life worth living.

Unto this end let all things prosper.  
With blessings of all good things.

O TOMAN  
Prince of Adusht

## INVOCATION

Thou Holy One, Who art the center of my very being,  
Who penetrates the very essence of my composite existence,

I adore Thee.

I acknowledge Thy divine presence within me.

Breathe, O breathe into me the breath of life,

That I may realize the living soul of my being,

And recognize the powers latent within the bosom of my deepest thought.

With every step may I learn to understand myself,

And with every indrawn breath recognize the perfection of individuality.

With every outgoing breath, I shall become purer,

Until I be like the presence of light divine;

Yea, even like the sun that shines in the heavens of the universe sublime.

I am in nature – and to be harmonious with it, and to realize

The grandeur of Oneness in all things, this shall be my innermost desire.

Come peace and understanding, and shed light upon my path,

That I may no longer err in darkness,

But forever live in the light of understanding and truth.

Thus be it in the name of the Everlasting,

And unto this end let all things prosper.



## SECOND READING

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In the name of the sun-clothed Mazda, permeating all Zarvan Akarana and the All-Breathing Oneness within the consciousness of Life, Peace with All, Greeting unto All.

To be able to live, we must necessarily have love of life. Love is the fundamental principle of Life, and Wisdom its constant companion. By love and the exercise of wisdom, life becomes complete and worth living, for life is as we make it; its conditions are as we make them.

As it is with the flower, the tree, the grain, so it is with man. You may place the seed in the soil, you may water it and keep the soil loose, but that is all you can do for it. The rest must be left to the seed itself. If the germ is conscious of its life, and the conditions in nature harmonious to its kind, it will sprout, grow and prosper.

As there is but one way whereby the seed may be able to germinate and continue to grow, and that is by putting it into the soil, the fish by being left in the water, and man to live upon the earth, so there is but one way whereby man may gain salvation, the state of perfection, satisfaction, joy, a state of perfect harmony with nature—health. Yet health is not our aim in life, it is not our highest ideal. It is one of the attributes of existence and is inseparable from life. Where it is not manifested, life has not begun in its true form; it is just about to take on form and we are merely vegetating. Health is a necessity for the continuance of physical existence, and a means whereby to gain the knowledge of the gloriousness of existence.

The animal is seldom ill and gives no thought to health or sin. As man in a diseased state has not yet risen above the animal, he must place himself on an equal basis with his fellow creatures before he can rise higher. From the animals about us we are to learn the lessons of true existence. Before man can rise above the animal, he must not only enjoy perfect health, but also be able to control his passions, and every part of his body must be in harmony with his thought. Then he will

rise higher and higher in the realms of his true nature, where he will learn to know that even the elements about him are for his use, that they are his, his very outcome, part of his being, and although remaining separate from them, still under his control.

"What must I do to be saved, to be well?" forces its way to our minds as it begins to dawn upon us that we still occupy that plane where we are being governed instead of governing, and find ourselves controlled where we ought to control, as slaves groping in conditions of servitude and battling with environments of darkness, when we ought to enjoy the light of freedom and the joy of the ever-acting thought—Mazda.

To be well, then, is our first idea, because we feel that without such a condition we cannot climb the mountain tops to gaze at the marvellous beauty and grandeur of this world's sublimity.

Youthfulness is ever before our vision, and laughter of happiness reaches our ears. We would shout for joy and be merry. Our faces light up, those wrinkles disappear, the skin becomes smooth, the hair returns to its natural colour, blemishes disappear from out of sight, the voice becomes clear and sweet, the eyes shine bright as the morning star, and our limbs become swift and graceful. Everything changes, and it seems as if heaven and earth had become new.

Through daily practice and consciously breathing in Ga-Llama, the centralizing life principle which builds up the tissues of manifested existence, we attain these abundant blessings of Mother Nature.

We all have perfect bodies, but some have not yet been sufficiently trained to see the good there is within us; others have forgotten their earthly tabernacles to such a degree as to forget their duty towards them, and have lost themselves in regions whence it is hard to return. We hold that we are apt to become too imaginative, not too spiritual, although we oft-times think we are spiritual when we deal with things that have a spiritual appearance, whereas in reality we are only forcing ourselves to become imaginative. In the primitive state of our evolution we are all imaginative, as this particular function is our guide until we can make use of our senses more properly. Still, after we have grown to better sense conditions, instead of continuing in that path of everlasting evolution and development, we are apt to mistake the imaginative tendency for spirituality, and before we are aware of it, we dabble in things foreign to common sense and reason.

Since we possess more imagination than is necessary for beings on the planes of eternal progression, and since the over-development of the functions of imagination is a hindrance in the perfect execution of the higher senses, it becomes our object to equalize our brain functions to a normal condition, whereby we may be able to see and hear things in their real perspective. It is a mistake to think we are spiritual beings just as much as to imagine we are material beings. Those dealing with the one-sidedness of existence only, make assertions too narrow.

In the first lesson it was our object to pay particular attention to steady the eyeballs by looking intently at a given spot and thus to strengthen the muscles of the eyes and steady the accomodative muscles which plays such an important part in our vision. The steadier the vibrations, the clearer the sight and formation of ideas, and therefore we have been determined to gain a proper posture and to learn to breathe more rhythmically. We are also to understand that we must empty our lungs completely in all our breathing exercises. We are all more or less in the habit of shortening the exhalation which does not empty the lungs sufficiently to keep up proper circulation. As the circulation suffers, the nervous system becomes affected, and we no longer accumulate the required life energy or electric force for the continuation of the life forces.

Our object now will be to turn our attention to the sense of hearing. It is necessary that we possess good hearing as very many unpleasant occurrences in life are due to our misunderstandings, from incorrect hearing, and because we hear things differently from what they were originally intended. It is an established fact that there is no being but who loves the truth and never intends to tell or hear a falsehood, but because of deficiency in the senses and the undeveloped condition of brain functions, things are heard and repeated that were never spoken nor heard.

As our sense of sight depends upon the position of our spinal column and its erectness, so our sense of hearing depends upon the condition of our feet, their care, their activity. You know from experience better than we can explain it that whenever you get your feet wet or damp so as to chill the body, your hearing becomes at once defective. You know from experience that however cold the winter days and however lightly clad otherwise, if your stockings are dry and of warm



material your whole body keeps warm, but as soon as your stockings become damp, whether from perspiration or otherwise, no matter if clad in furs, your body becomes chilled and your temperature seems near the freezing point. You also know that from a cold, caused by the neglect of your feet, come those peculiar noises in your ears not found in Wagner's compositions. You also attribute your defects of hearing to this or that trouble, when it should be traced to colds. Yet after all, the feet, which are as important a factor in our manifested life as the very best part of our body, are shamefully neglected.

The orientals are very proud of their feet and hands, as a rule, and take excellent care of them, particularly their feet, and for that reason are very quick and sharp in their comprehension, and their sense of hearing is very acute. By caring for our feet, we keep the mass of nerve centers in those particular regions in harmonious action thus keeping an equilibrium with the nerve centers of the general system. When the nerve centers of the feet are impaired in any way, we notice this fact in our ears and nasal region. You know from experience when your big toe feels cold and chilled, that the moment you move it upward it affects your nasal organ and you begin to sneeze. You also know that in case of a severe cold, affecting the hearing, the moment you rub your toes vigorously after previously drying them perfectly, you at once hear better.

From time immemorial feet were tenderly cared for, and it became a religious institution to bathe them daily, to cleanse and rub them, and even perfume them. If you desire good hearing, and care to aid your nasal organ at the same time to some degree, bathe your feet often, and they will then become more flexible, and will even stand half a size smaller shoes.

The weight of the body must not fall upon the heels, but be equally distributed over the balls of the feet. Although it may seem awkward at first, you will soon learn to balance the body, your walk will become easier, you will have a more graceful carriage, and best of all you will not become fatigued while walking. Walking then becomes a pleasure, and we will prefer walking upon many occasions and feel the better for it. From day to day we will lengthen our walks until we feel we can climb mountains and hills and walk over plains with rejoicing and thanksgiving, always remembering that *Breath is Life*.

In summer the feet ought to be well aired, and if possible it should be our aim to return to the old custom of wearing sandals during the warm season. Feet ought to be bathed frequently, and we should select such persons as are harmonious to our magnetic forces to dry our feet and perfume them. We should also go barefooted. Walking through the dewladen grass in the early summer mornings is exceedingly beneficial, especially to those of electric temperaments. This allows the earth currents to carry away with them effete matter, which, if not eliminated from the body, will cause inharmonious conditions to arise, and many times serious results of a nervous nature follow. Wading in a stream with sandy bottom, during the day, is also of much benefit. The feet should always be thoroughly dried before putting on the stockings and shoes. It would be well to speak here of the material best suited for covering the feet. Silk stockings will prevent contraction of colds, and development of many nervous disorders, while cotton is the worst enemy to the feet, especially where part wool or other fabrics are used as wearing apparel. Wool is next in comparison to silk, and should always be worn in preference to cotton when silk cannot be obtained, but should be used only by people of a rheumatic and gouty nature. It is still better to wear linen stockings or wrap the feet in linen cloths before putting on the stockings. Take care of your feet that they may lead you into the path of knowledge and understanding.

Paying attention to the little things in life and their accurate execution will lead us to the understanding and consequent control of our nature. We are too narrow in our conclusions, too hasty in our judgment. And this is mostly due to our nervous state, which is accentuated as we allow ourselves to be wafted about by the winds of time, carrying us from place to place without sufficient time to think and reflect as to the outcome of such uncontrolled actions. We are anxious to do great things and yet forget that the enormous structures before us are the result of many small stones or bricks carefully placed one on top of the other, reaching into heights above and covering space below, a structure useful as well as grand to behold. We are too impatient, and the consequence of such a state of mind is failure to reach the goal in our lifetime.

We desire to be great, to be famous, to be rich, to be a power among

men and the many other things equal in sum and substance. How many are there who have become great and have retained their greatness? "Except ye become as little children, ye shall not enter the kingdom of heaven." It is the little one, only the innocent, the pure, the gentle, that stands out before us as an example worthy to pattern after. The greatness lies not in the personality of the man or the woman, but in the quality of the work done. It is the work which bears fruit. It is work which shall still the hunger and the thirst of the weary wanderer in these valleys of uncertainties. We do not make ourselves great by being remembered by name; it is the deed that perpetuates itself throughout all ages in the evolution of time, and must stand out before our sight and remind us of our own capabilities. We are to learn to adapt ourselves to the conditions in which we have our existence, for thereby we arrive at the knowledge and understanding of the means whereby we may liberate ourselves from everything not consistent with our individual growth through evolution, while we as individuals reach out towards higher attainments.

We need to be practical rather than theoretical. Theories lie at the foundation of our evolution forcing us from sphere to sphere, merely as unconscious entities awaiting the hour of command, to place us into position, whereby we shall realize our existence. We are full of theories. We are a mass of theoretic conglomerations, a composition of mixtures, and it should be our object to make something out of all this, yet without any waste to even the smallest particle, or any extravagance. And it is here that we get into difficulties and perplexities which are liable to prove disastrous to our undertakings, unless we proceed with care, ease and contemplation. This problem of life is a stupendous question, which to fathom and solve will require steadiness and ability. It is for this very reason that our body and its organic construction should be equal to such an enormous demand, less we go to pieces, as it were, long before we are able to find a way out of all this mystery.

In our great effort to gain and to win, we must come to a point where we recognize this one fact that no two things can occupy the same space at the same time. To be enabled to hold our own, we must necessarily learn to pay attention to our own position and take to things most conducive to our individual welfare, thereby reflecting

to others, examples worthy to be patterned after. Our object must be to control all things for our good.

In nature, there are two extremes, two principal factors, working and operating in two directions entirely opposite to each other, and when carried away by the one, the result will ultimately be the same as if carried away by the other. We are to polarize these two extremes into one common end. To be enabled to do so, we must continue to be attentive to the many little items of our bodily welfare before we can get to understand how to master the greater things that mark our higher nature. Even our walking, standing, sitting, lying down, bending, stooping, reaching, in short, every position of the body has some bearing upon our functional arrangement and affects our mind to a greater or lesser degree. We have mentioned before that the body is perfect in as far as an instrument can be perfect, but it needs tuning up. As far as our soul, spirit, and the Supreme within us are concerned, we can unfold or develop their states no further than we can the material that constitutes the body; but as the latter is being made more harmonious by the attention brought to bear upon it by our developing sense of how to direct it, to that same degree, the mind, soul and spirit will manifest themselves.

The instrument we use to execute our knowledge of music is considered perfect as far as material and construction go when it leaves the manufacturing establishment, and yet it has to be tested and properly tuned before it is exhibited. We know as we strike the keyboard that it is a piano, for everything required to make it such is there: the case, the sounding board, the strings, the pegs, the hammers, the keys, in fact, every detail to make it worthy of the name—instrument. But of what value would this instrument be to us, where it not tuned? What an injustice to the artist and his talent for music and to music itself, were we to ask him to sit down before an instrument out of tune and render a grand selection in perfect harmony with the perfection of sound. To judge the artist's ability according to such an instrument would be next to idiocy. And yet we do this day after day, judging things by their appearances instead of coolly and discriminately considering the circumstances—the material at hand. If there be but one key out of tune, the piece rendered will suffer. Tune that key, and all will be well.

Whatever we undertake should first be well considered and afterwards well done. To be conscious of well-doing, the body must needs be equal to mind-force and the latter correspondingly conscious of the operations of the soul and spirit. A mind which depends upon the concentration of the intelligences of the energies composing our collective body, once conscious of its functional needs, and tranquil upon all occasions, well-centered and concentrated, and with perfect control of will, directing everything for its own individual good and at all times polarized, enjoys a state of perfect health, and understands rhythmic breathing.

Since all life becomes conscious of existence through the breath, this breath when properly directed will accomplish everything that our mind may desire. Through rhythmic breathing the lungs—the mainspring of life—determine a more normal circulation and purification of the blood by oxygenation, thereby securing better heart-action. When concentrating upon the breath and its centralizing life principle, or “Ga-Llama”, and following the current of inhalation and exhalation in our thought, we receive benefits at once.

When breathing properly, and thus keeping the nerve centers in harmonic action, generating electric nerve-fluids, the vibrations of the brain-centers become raised, thereby increasing intellectual power and insuring better memory. This done, the bodily functions, intelligently controlled, have no need of specially devised gymnastics, physical movements, athletic exercise, etc., for the reason that a normally balanced individual is bodily, mentally, and spiritually active, and with the twelve senses fully developed, engages in work of a useful as well as beneficial nature, economizing the natural forces and resources of life.

There is no disease but what can be healed and cured by the simplest means. All that is required is the individual's own desire, prompted by will and expressed by rhythmic breathing. Once we are able to do this, the mind by virtue of the intelligences inherent, unfolds the path to be pursued as to right living, fasting and dieting, the observation of which unfolds to us realms of thought utterly unknown to ordinary minds.

Mazdaznan culture points out the way in the simplest terms, and the pupil carries out the instructions for self-healing and cure, thereby



remaining non-obligatory and learns to become acquainted with all the means necessary for future emergencies. Mazdaznan culture holds that it is not only education that we need but to be reminded of our own latent forces and to learn how to direct them properly. We possess all power in heaven and on earth, but to demonstrate that power we must be able to use the tools requisite for such manifestation.

A person to become free from the conditions and environments of time must become acquainted with his own self sufficiently to have knowledge of his relation to nature and become proficient in understanding the control of laws pertaining to his welfare. We must acquaint ourselves with those simple regulations that govern our lives so as to enjoy health and happiness and by religious observation of the same, attain to higher and nobler understanding. A body that is full of its own governing intelligence will not draw upon the mind but control its organic action consciously, thereby storing up reserved vitality for the furtherance of thought in its domain that it may bring forth grander aspirations.

The mind must be all comprehensive to enjoy concentrative powers and a happy state. The body must have symmetry and easy carriage to be in perfect health; and as we pay attention to the position and the carriage of the body, the intelligences of all our energies will vibrate a like state to the mind, while in return, by virtue of the increase of power which it draws from the ocean of Love, the spirit forces the furtherance of intelligence.

#### EXERCISE TWO

First, take the Prelude Breath as given in the First Lesson. Stand erect with arms at the sides of the body, head up, chin drawn in sufficiently to show a spirit of independence, eyes steadily gazing upon a spot before you, not more than seven feet away. The body must be in a perfectly relaxed condition, but the spinal column must be firm and erect, as the spinal cord is the seat of the Soul. The weight of the body is to be balanced upon the balls of the feet. To succeed in doing this gracefully, allow the body to swing easily forward and backward. No weight is to be allowed to rest upon the heels. Keep the mouth closed, the teeth separated, and the tip of the tongue resting against the lower teeth, as in the first exercise.

While inhaling and following the current of breath in thought, gently raise the body and allow the weight to balance toward the tips of the toes, inhaling slowly and harmoniously for seven seconds. Pause one second, retaining the breath. Now lower the body to its former position, gradually exhaling and giving it that graceful swing so natural to a controlled body. Pause one second arresting the breath. Repeat this exercise for three minutes.



Fig. 2

You are to remember when going through this exercise, if immediate results are to be expected therefrom, to clinch the hands tightly while inhaling. Do this thoroughly but gradually. Clench the fists more and more tightly, yet without any effort, and be careful not to tense other muscles, nor to grind the teeth in the least. In exhaling, gradually relax your fists and allow the weight of the body to rest upon the balls of the feet, and although the heels touch the floor, no weight must be felt thereon.

To relax easily all you have to do is to empty your lungs thoroughly and allow your knees to bend forward about one-tenth of an inch. This will bring your weight to the balls of the feet and make you feel lighter as well as more limber.

Do not exercise more than three minutes at a time nor more than twice a day to begin with. This exercise is best taken during the hours of daylight. Do not take it immediately after meals. You may take this exercise following the first exercise, providing the latter has

been practiced for at least two weeks, and the breath of seven seconds for the space of three minutes can be taken conveniently.

This exercise is to be made use of in your daily walking. After you have become accustomed to the balancing of the body forward and backward, take several steps while inhaling, then while taking a few more steps learn to retain the breath for just a few seconds. You will soon find that after a little practice this exercise will prove of inestimable value for the reason that it will aid in the re-establishment of the generation of electric currents in the foot region, upon which our hearing greatly depends.

With blessings of all good things,

OTOMAN  
Prince of Adusht

## INVOCATION

O, Ineffable, thou realm of thought, word and deed,  
Substance of all, in all and through all,  
Everacting, luminous radiance Divine which giveth expression to the soul's desire,  
Which hath no depth nor height,  
Immeasurable Perfection,  
Give grace, give power, give peace.  
Life Eternal, who but a soul awakening comprehends Thee!  
Human language is too weak, too poor, to express Thy magnificent greatness.  
Not words, but acts and deeds of consciousness can give expression  
of the presence of Thy divine Being.  
The attributes of divinity are ever before us in the manifestation of Thy being,  
And virtues, the garments of the soul, ever lead us through the Valley of Presentation.  
Let the gentle spirit now emanating from thought Divine lead  
henceforth our actions into paths of perfection.  
Let usefulness be our glory, good deeds our praise, justice our honour,  
throughout all Life Cycles.  
Be it so.  
And unto this end let all things prosper.

To him who loves purity, order, perseverance and self-reliance, let there be peace, comfort, relief, and joy eternal!

We desire to have it understood that our exercises are simply a means to an end. We expect to develop into domains superior to the lower existence, and learn to apply the knowledge gained throughout our journey upon this plane of action.

The principal object is to awaken the forces within us so as to increase the field of action for our senses; and to understand more fully the twelve senses upon which all knowledge and understanding of things in the domain of life are based. It should be our desire to understand ourselves more fully, so as to enjoy life and cease to suffer the inconveniences of ignorance. We desire to elucidate from the instructions received everything that will prove beneficial and assure the greatest possible good for all.

All of our disease is to be traced to an undeveloped condition of the brain-fibres, which produce uncertain vibrations, causing discord in our conceptions. We find that above all things we lack concentration. We do not concentrate enough of the intelligence of thought upon our work; we do not concentrate in our planning; we do not concentrate in our studies, and when we suffer from one cause or another, we again lack the concentration necessary to overcome the influence of suggested ideas, which are ever drifting about us, and which to subdue and organize is our work, our object, our duty.

In the study of breathing it is our object to learn to master ourselves, however weak we may seem to be. We are to learn to concentrate upon the work before us. If we sew, we are to think of our work and pay attention to it. When reading, all our mind should be concentrated upon what is before us. We are not only to read but to reflect as well.

Whatever our work, our duty in life, upon that our mind should be concentrated when employed, and we shall find that even after a hard



day's labour we will not be half as exhausted and fatigued as we would have been had our minds become scattered in all directions and had we allowed ourselves to be carried away by the drifting conditions about us. Do not think merely of what is possible to you but of what would be most practicable for you to carry out. It is from the lack of concentration that we drop into a negative state and thus suffer untold agonies from disease, misfortune and even poverty and failure. We are apt to attempt too many things at one time, and not having paid the necessary attention to any one, we meet with failure.

Breathing is to adjust all deficiencies, and to enable us to concentrate. Concentration is that which entertains everything pertaining to our immediate happiness. We need concentration of mind.

In all our exercising it should be remembered that we are not to use effort, that we are not to strain ourselves in the least. If we take the proper upright posture, with spinal column erect, head thrown back a trifle, chin drawn in slightly, with mind set upon the work before us, effort is no longer needed, as we are placed in an attitude of determination and self-reliance that will aid us in gaining the desired effect. We cannot fail to receive benefits from our exercise within three minutes' time. The moment we take our position, however tired or fatigued we may be, relief comes with the first indrawn breath, and after three minutes' breathing we feel perfectly refreshed and rejuvenated. When you feel tired, exhausted, weary or troubled, do not encourage such conditions to continue through your negativeness, but rouse yourself from this state of lethargy and take your breathing exercises. Breathe into your lungs Ga-Llama, the ever-acting, never-ending, all-permeating Life-Principle of the Eternal Bliss, and you will at once realize your individuality; while with every outgoing breath, or exhalation, you part with the forces which have done their work and desire to be liberated into space; such forces as are no longer of use to you, as they become foreign to your constitution.

Do not strain any part of the body, for the reason that it becomes suggestive to your physical nature to use effort. Arise in the majesty of your being by holding your spinal column erect, and at once the Will responds, and you become conscious of your individuality through self-reliance, and even the winds and waters shall obey your Will. There is but one rest, and that rest is in Breath; all else is activity,

whether you are conscious or unconscious, asleep or awake. When in-harmonious with the vibrations of nature, when out of harmony with your thought waves, you become restless—that is, short of breath and retain too much carbon and other matter which should be set free. To free yourself from foreign substances, breathe rapidly a few times, then expel all the air possible, and in an attitude most becoming to an independent being, as given in our instructions, draw in the life-giving Breath. New dynamic force and energy will arise within, and at once your vitality becomes conscious of their presence, and healthier and better ideas begin to unfold to your mind; the nerve centers take up the generation of electric fluid, and the magnetic circles, responding to their action, at once vibrate their currents of consciousness to and from the whole system of your being. Relaxation of muscles alone by putting the body to sleep would never give you, even after six hours' so-called rest, what three minutes of individual breathing does. The great Breath of Mazda received while in a certain attitude of positive receptivity acts as a current of life to the exhausted, a refreshment to the weary wanderer after a day's march through the sandy desert, and like a cool breeze on a hot summer eve; yea, even like a delicious drink to the longing, the fainting ones.

If we take up this work lightly and do not go into it earnestly, are not honest with ourselves, and continue to place deception upon our own selves, we have no one to blame when we find that we are behind, while others more sincere reap the benefit from these exercises by observing them faithfully and with thoughtfulness. With your mind centered upon the work, you will receive even more benefits than we vouch for.

As soon as even one sense becomes developed, you will gain a foothold upon ground that will bring out other senses. Breathing will help to overcome idiocy, insanity, fanaticism (religious, political, or otherwise), imbecility and negative environments, under which you all suffer more or less. As you take in this free breath of life, you give the system an opportunity to adjust itself. If you will but use a concentrated mind-action with your work you will at once prove to yourself that there is ever more power within your physical being.

We should first learn that we are not to rely upon others, that we are not to look to others for help, that we are no longer to expect

anything from any one, that no one can save us but the Mighty One. And who can this Mighty One be? If we expect to find Him in some domain foreign to our own, if we hope to reach Him by humiliation, by supplication to some source or force unknown to us, if we reach out for Him to realms clouded to our comprehension, if we expect to find Him outside of our own being, we are making a premise that will sooner or later reveal to us our error.

We may delude ourselves with ideas of superstition by putting forth claims of knowing the beyond, of knowing the past, the future, but in truth we know nothing. If we would but drop theorizing and enter consciously upon the duties of life, we would no longer worry about things that have no existence in the domain of reality. No one can solve the problem of life but him who is concerned in the same and that solution being individual is only applicable to the individual. To reach that point where we may know ourselves we must know God. Man is the messenger of life, the expression of the radiance of the sun.

Think with mind concentrated and reflect, and you will solve the problem of life, something no one can do but yourself and on that day you will know the truth.

Whatever our object may be, let it be understood that to gain the desired end, we must be able to concentrate. How much valuable time is wasted in the study of a science for which we have no understanding and of which there is no real knowledge! How many precious hours are wasted in book learning, which crams our little undeveloped brain with stuff indigestible to it.

To enjoy memory we must necessarily be able to concentrate our mind on one certain point, and to deal with mind as a factor of reality we must know its location as a thing in existence, otherwise it is only a thing of supposition, and this will never bring to us the realization expected from the work before us. When we say "mind", what do we mean thereby? When we say "touch", we at once realize the instrument that conveys to our senses the intelligence of touch, and simultaneously we connect it with a hand that touches. We say "sight"; at once we think of a pair of eyes to see with. Of course, we all know that it is not the eye that sees, it is not the hand that touches, but that they are the instruments through which we convey the sense of sight, the sense of touch, and so on. When we say "mind", is it not also

necessary to find its location to enable us to know of its true existence so as not to draw upon our imagination? Our imagination is entirely too active as it is, and we desire to grow away from it and rid ourselves of the control of the fancies and illusions which continually throw us into a hypnotic state whence there is no salvation unless we awaken to the consciousness of being, and learn to conquer and even master our nature to a degree governed by common sense and reason.

As we are beings of an intellectual nature, we must demonstrate concentration of mind—must have memory. Memory controls all the functions of the intellectual group of faculties, and is the very seat of mind. Here it is that by concentration we can set into action the functions of the intellectual, moral and animal groups. So long as we are of a drifting nature there is lack of concentration, and we do not remember our actions from one day to another. You know from experience that one reason that you get into trouble is that you do not remember what you have last said. I entreat you, and it is here the trouble begins. Memory, the concentration of mind, is what we all need most. It means success to us in our business affairs. All our transactions require concentration of mind, which gives us perfect resolution and enables us to keep cool in all our dealings. When persons around you become excited and begin to lose their self-control, sit down and begin to breathe. Breathe a few breaths, concentrating upon "Breath is Life", and after a few minutes' breathing you will astonish everyone with your decided coolness and ability to offer such advice as will carry them through to a point of perfect satisfaction. The mind is the great factor in the transmission of forces necessary to the formation of expressible ideas. In concentrating these forces of generative electricity, through the action of the ganglia of the nervous system, they are centered toward this point—memory—and are distributed thence to the various faculties of the brain in accordance with the desire springing from the action of the heart, and will be expressed in accordance with the degree of the desire. The greater the concentration, the more powerful the control over the brain functions, the greater will be the memory and the firmer the impressions received. Thus, through concentration, we open the portals of the soul and unfold the knowledge of being, and are able to express the universal through



the individual and to individualize the universal, recognizing thereby that we are to remain in a constantly attentive state, being mindful of the things that are present within our being. Everything in this world is concentrated in our being. Our very body is the concentration of the universe, the visible universe, because of our expression into time and space. Our ability to control the universal is dependent upon the degree of control we have over the individual. As the material has been concentrated into the collectivity of being, so mind must concentrate all of the intelligences toward a given point of the brain and from that center control the finer forces. Whatever your ideas of mind may have been matters not. Let it be understood that every condition, every attribute, every sense must have a residence somewhere in this body, for what cannot be found in this body is not to be looked for in the universe; it is beyond our knowing, our possessing.

It is not necessary to memorize in order to have memory, for with all our memorizing we may still lack control of brain functions, control over our bodily organs, and may lack the ability of expression. We need concentration of mind in all things. If we continue to concentrate our mind we shall find it an easy matter to remember, and not a task, and we shall also find that our self-reliance asserts itself stronger every day and enables us to remind ourselves of our actions. Whatever we do, our mind must be in harmony with our actions; we must think of what we are doing and not wander about and be carried away by the drifting conditions in nature, but control every condition for our own good. It is upon the action of the mind that the brain functions depend for their response, and if the concentrative force of mind is lacking to any extent, it follows that the brain activity will be equal to only that degree. As intellectual beings we are no longer to be governed by the animal (or carbonaceous) group of faculties, nor by the moral (or phosphatic) group, but by the intellectual (or nitrogenous) group, which, because of the height of its activity, controls both the former. Where imagination and spirituality, so-called, hold sway, the moral group is centered thereto, and there is no proper mind action. The morality of being merely attempts to govern the animal and succeeds in part only, owing to the lack of perfect control over the vibrations of the brain-fibres, and because the consciousness of mind is not concentrated toward perfect realization.



Ideas of a practical nature, capable of being carried out, are those arising from concentrated action.

It is by the concentration of mind through its function of memory, that the intellectual faculties transfer their action to the moral group and thus keep the animal faculties in check. Then you manifest perfection in all things and begin to enjoy what there is in life. You must be able to originate; that is, your ideas must be original to you, through concentrative action, and to succeed in this means perfect memory. Memory means mind concentrated. Memorizing may be of negative or positive action and does not necessarily show concentration of mind. Our being in manifestation of matter is dual, so are our brain faculties and all sense conditions dual in their nature, and we may develop activity either in one or the other direction. As we have two feet, two hands, two eyes, two ears, so are there negative and positive functions of comparison, reason, perception, calculation, ideality, and so on. It is due to an undecided condition that we drift into the negative or positive, and experience in either case is a detriment to our being. It is only when we learn to concentrate the negative and positive brain functions toward polarization that we are in a position to control our desires by a mind centered at one given point.

We need concentration of mind, which places the brain function called memory in harmony with the individuality, and which, through the medium of the senses, is placed directly in touch with the desired manifestation in the realm of existing things. The mind plays an important part in our lives, and according to the extent of control it possesses over the attributes of our being, it decides our future happiness or woe. We frequently hear persons talk of two or more minds, namely, a conscious and a subconscious mind, auto-conscious mind, mortal and divine mind, physical and spiritual mind. Nevertheless one thing is certain, and that is, there is but one mind. Its mode of operation and its varied workings give it the manifold shadings or colourings oft-times mistaken for different faculties.

We have but one mind, and it manifests according to the temperament and the conditions of the body and brain, at one time in a negative, and at another time in a positive manner. There are not two minds, but only one, and it concentrates according to the strongest inclination of the energies. If our actions are those of a material nature,

the intelligence of that nature will tend to take possession of the mind, which is merely a condition of the collectivity of such intelligences, controlling the animal group of our faculties, influencing the intellectuality to animalistic and materialistic tendencies, ideas and colourings.

Should any part of the body suffer from the lack of individual intelligence as regards the energies making up a certain function, the result will be noticed as to the mind, as it is merely a condition created by the collectivity of energetic intelligences representing the various functions and their parts. Where there is insufficient breath-capacity the lungs may not suffer directly, but other organs of the body will experience lack of supply as to intelligence, and this condition being made known to the mind by virtue of the operation of the ganglionic system, which, when forced to exhaust its generative supply, becomes uncertain in its *modus operandi* and keeps the mind in a condition of uncertainty. Thus quite frequently when presence of mind is most needed, we do not know what to do or the proper path to pursue to get out of our difficulties. Such a condition is due to the inability of arresting the generative operation in the ganglia of the nervous system. Our mind manifests the condition of the body and its functional operations, as well as the capacity of breath and brain.

According to the way in which the intelligences increase their capacities so the mind centers its forces to the moral or spiritual group, thereby manifesting its ideas shaded with moral or ethical expression, beautiful in theory. When the mind becomes conscious of reality it awakens to the fuller realization of its intellectual realm, centered to the intellectual group, which controls the material and spiritual for its own good, giving a tendency toward practical application.

As the mind becomes concentrated to memory which decides the receptive vibrations of intellectuality there will be control manifested over the moral and animal functions, and they will decide their condition, freeing the mind from the drifting conditions of uncertainty. Bearing in mind that everything of a mechanical nature, however delicate or complicated, must work harmoniously in its component parts, we shall realize the necessity of the adjustment and control over organs that decide certain conditions necessary for our conscious activity.

Just as animality deals with things of the past when manifested by the human form, entertaining ideas and expressing actions of a lower



order of things in its process of evolution, signifying the drifting conditions of nature, aimlessly operating, as it were, without any apparent object, just so spirituality drifts to the opposite extreme, and where tyranny marks animalism, despotism rules in spirituality. This duality of being is in constant warfare, as it were, and the intellectuality, as it dawns upon our highest mountain top, the forehead, whence it views the break of day and the rising of the glowing sun, the mind, in its fullness, grandeur and sublimity, will shed light upon our path, and peace will reign within the realm of this earthly tabernacle, while the troubled waves of the brain shall obey the command and will of the master-thought, crowned by a mind in its proper position, from its throne on high.

As long as attention is paid exclusively to an abdominal breath the intelligences of a brute nature will hold full sway over the brain vibrations, while spirituality can only crop out at times of bodily illness, resulting in mental depression, and also now and then unconsciously, as if against our will, revealing the seed of a higher nature of being, but inexpressible by our mind because of insufficient understanding of our real Self.

Thus it is by degrees we arrive at a point where it seems as if there were something in all this life that required our attention, and we take to the solar plexus breaths, either consciously, which means that we force such breaths upon ourselves directly to reach a certain end, or unconsciously, where we grow into it because of a tendency transferred to us in our hypnotic state of existence. This is where we run from one extreme to the other, considering the future at the expense of the present, just as much as in animality we neglected our real needs of the present by searching and digging for the dry bones of Israel. In materiality we deny our spiritual nature, and in spirituality we in return deny materiality, still neglecting our present needs. We shall continue to breathe the breath of life until we advance beyond all superstition of time, into the realms above—the heaven of intellectuality, which knows love, peace and harmony, world without end.

#### EXERCISE THREE

Take the same position as in the first exercise. Always be certain you take a firm position and that your teeth are separated, the tongue resting in a perfectly relaxed condition in the lower part of the mouth,

so that the air you inhale can more readily pass through the air tubes. It will also help to strengthen the larynx, and you will find that even your voice becomes clearer and more melodious after a few exercises.

Place on the floor in front of you, about one foot from the toes of your shoes some dull object, say a cent. Not that we intend to concentrate upon money, not at all. For that reason we select a cent, as it will be the least suggestive of money matters. By sitting down and concentrating on money we find that it will not come unless we get a move on us to get it, if to get money be our aim. A few can get anything they desire that money will buy—but health, understanding, intelligence, wisdom and all the attributes of a nobler existence cannot be bought. They can be acquired by diligent work and concentrating upon their true nature.

Fig. 3



Steady the eyes upon this cent before you, not concentrating on it, but simply using it as an object to steady your eyes upon. You gaze at it restfully, never losing sight of it, whatever the movement of your body may be. Be certain that you do not press your hands that are resting upon the lower limbs, as all of the muscles are to be relaxed except the spinal column, which is to be held erect and firm.

Now take your prelude breaths of short inhalations and exhalations, four or more times, and then empty your lungs as much as you can without using any effort, as effort means failure in all things. Then inhale fully and deeply, at the same time repeating mentally the sentence, "Breath is Life".

While inhaling and thinking upon the sentence "Breath is Life", bend your body forward, gazing steadily at the cent before you, keeping head steady with the movement of the body. Remember that this movement is a hip movement, and it will help to reduce the size of the hips and expand the diaphragm, thus giving you a better and more graceful shape. It will reduce the heavy abdomen and also round out the waist line if necessary.

To avoid all possibility of suggestive ideas of a drifting nature, you emphasize one word of the sentence at a time. While inhaling, put special emphasis upon "Breath", while "is Life" is not to be emphasized. Bend forward while inhaling until you have reached a point where the floating ribs almost come in contact with the lower limbs. Of course, you must remember that your abdomen is to be drawn in gently in all the exercises.

As soon as you are through inhaling and bending forward, which is to be done very slowly and gently, you hold the breath, while repeating the sentence, "Breath is Life", with emphasis on "is". You are not to choke yourself while retaining breath. Do not strain the muscles of the larynx or the chest, but *stop inhaling and remain in the position as if intending to inhale longer*. Repeat the sentence mentally, only somewhat more rapidly, to cover the space of about four seconds. Then exhale, repeating the sentence as during inhalation, "Breath is Life", putting emphasis upon "Life", and raise the body to its first position. Always empty your lungs thoroughly, yet with control.

This exercise is to be done from one to three times a day, for not longer than three minutes at a time. Of course, it is understood that during breathing exercises the room should be well aired and properly ventilated and that your back be turned toward the light. When bending forward seven seconds are to be consumed, then hold the breath for four seconds and exhale for seven seconds or longer in returning to the first position.

You do not wish to overdo, but you are apt to lengthen your time of breathing to longer minutes than you would understand a minute to be. We would rather you would take less than overdo it. Whatever surplus electric force is generated through the work of breathing, the system will store in the spleen for future cases of emergency, to supply the demand in time of need.



Your system may not be trained sufficiently for the storing up of much surplus electric force, and the vibrations of the nerve centers are liable to transfer their activity to brain cells directly under the control of the imaginary faculties. Certain temperaments are thus made more meditative, a condition we do not favour, as our work at present is that of concentration whereby the greatest possible good physically, mentally and spiritually may be derived. You cannot afford to throw yourselves into a state of apparent happiness for the purpose of gratifying the sensual nature.

With blessings of all good things,

OTOMAN  
Prince of Adusht

only the nature of respectability, consequently whatever comes to you will be fogged. Nature is full of beautiful lessons of life around you, and daily you may learn what path to follow. Are you so deluded in your sense condition that you cannot listen to the still small voice of your conscience; cannot follow the dictates of your intuition? It is worth the little sacrifice on your part to get this instrument of yours tuned up sufficiently to depend upon its actions for guidance. Nature is so merciful that by the least aid on your part you may obtain the greatest good. We hold that it is not the fault of the system if you do not receive the good you expect, but the fault of the one hearing the instructions and not following them with the aid of his intuitive faculties. It is not the fault of the teacher that you do not always gain the desired effect; it is the fault of him who will not use his own reason.

We hold that proper breathing, as we take it under consideration, will eventually eradicate all deficiencies, and using judgment in your diet, you will no longer be troubled with disease. You are to master certain rules before you can become proficient in the art of healing. Breathing is breathing, yet it all depends upon how you breathe, under what conditions, when and in what position. The more you exercise the various breaths, the more you will be able to determine the different effects upon body and mind. There are breaths for singers, breaths for speakers, breaths for performers, breaths for every phase of life. The breath breathed over a dish of hot water will cool it; the breath breathed into the cold hands will warm them. There is one thing you have observed in these phenomena. In the first case you breathe with force and in rapid succession; in the latter case you breathe a long drawn out breath. In addition to these explanations we shall mention another fact that puzzles every mind when experimenting with the exhaling breath, as follows: Breathe, for instance, with the exhaling breath again softly upon your hand. Then breathe with the next exhaling breath again softly upon your hand, but this time using the syllable "pooh", and you will get the opposite result—a gentle, cooling breeze. In experimenting upon this it matters not whether you breathe softly or with increasing force, and sometimes another consonant like "ph" or "f" may be used. In any way you will have success. The whole secret lies in the mere change of attitude. If you breathe upon your hand "p" in a formal drawl, and immediately after "p" in staccato,

you will observe a most wonderful change. Your own experiments will reveal marvellous phenomena which we could not enumerate here, but leave for you to experience. When you are warm and take a long breath through your nostrils, then exhale with lips parted, lowering the diaphragm, you get cooled off at once. While if you inhale and exhale through the nostrils at first rapidly, then lengthen the breath and continue to alternate, you will get into a perspiration within a few minutes. He who claims that it matters not as to how you breathe knows not where-of he speaks. If you breathe meditatively you become psychic, and the brain functions will become a mass of uncertainties; while if you breathe with *concentration upon Breath alone*, for the purpose of the development of all the functions of the body and have the positions required for such development, the result will be the mastering of the body in all things. It matters not as to your age, appearance, environments, and the conditions about you; there is help for all in the proper application of breath, and it is to this end that we are contemplating these explanations.

We cannot say that life is Breath. It would be as much a mistake in comprehension and as illogical as to say love is God. The perfect philosopher would say "God is love". We consider God to be the Principle, as Breath is the principle of, or to, life. Wherever there is manifestation there is life, there is Breath, for without Breath neither life nor life manifestation could exist. Breath then is the principle upon which life and its various forms of manifestation depends. *Breath remains independent of manifestation.*

A bug is not a bird, a bird is not a monkey, a monkey is not a man, but there is life in each and all who breathe. The principle of breath expands into manifold life forces, and these life forces manifest themselves through various forms of existence. Each form or rhythm has its own purpose in life. The great masters of old, the adepts of the ancients, the philosophers of all ages, and the naturalists of today, all arrive at one conclusion, all merge into that one self-evident truth: *Breath is Life.*

There is but *one Breath, one Center, one God*; yet of manifestations there are many, as everything evolving into Zarvan Akarana (Time, Space and Causation) manifests the sense of limitation, showing variations, and variation is the essence of existence. Breath is one, yet



its manifestation differs in accordance with the direction assumed, the space occupied, the time in which it is revealed. The shape and form of the existing object show the degree of vibration of the principle of Breath. The higher and more complex the vibrations of the Breath principle, the higher the species in the realm of manifestation; and the greater the understanding, the knowledge, the wisdom of the principle itself, the greater will be the realization of life and the ability to solve life's problem. The capabilities of the individual through life will also be greater, and life becomes worth living. In short, we become better acquainted with our real self. Thus Breath becomes a subject worthy of study, for the more we learn about it the more we shall make use of it in the direction desired, and the more anxious we become to unfold the hidden forces enveloped therein. Man is the highest physical manifestation of Breath. All the animal kingdom belongs to the same category. The variation of form is due to the degree to which the power of Breath is realized. These variations continue even in human beings, and our abilities and possibilities in life depend upon the power of Breath and its application.

The lower the vibrations of the Breath, the lower the knowledge of being and the lower the degree of possibilities. *Breath is forever the same*, but its manifestation is in accordance with the development of the form through which it is manifested. The more that Breath is given an opportunity to rise, the purer the manifestation. As we look around us for object lessons whereby we may be able to understand a statement made, we need only to observe Nature, which is full of the objective, and receive evidence therefrom. We note that the lower the species of animal, the lower the Breath. Because of this the thinking and reasoning ability of the lower animal is inferior to that of the higher. The development of the brain faculties, the organs of the mind, depends directly upon the unfoldment of the brain cells through the capacity of Breath, and the expansion of the lungs. The continuation of cell life depends upon the digestive organs, which are the organs of its creation. In any one of these Breath forms we may enjoy life to the degree manifested, but the perfection of the Supreme lies in the union of all toward the Oneness of Breath.

Deep thought emanates from a form wherein lies a deep, full Breath. A short Breath manifests excitement and nervousness. The ideas of

the deep breathing philosopher continue to live while the utterances of the short, spasmodically and rapidly breathing politician, however great and marvellous they may seem at the time, die and sink into oblivion.

We know of three principal breaths in the manifestation through human form. The physical or abdominal Breath; the soul or solar plexus and diaphragmatic Breath; and the individual or spirit Breath, sometimes called brain Breath because of its action upon the pineal gland. Each of these principal Breaths again manifests variations in accordance with the system applied.

As good, in the form of knowledge or power, is a unit, so is the reverse, in the form of disease, poverty or sin, a unit. The good we always remember, while sin, sickness and poverty we do not care to remember, for they are sad experiences without any real benefit. There should be but one desire, and that is to have understanding, to know all things. But where can we find that realization, that knowledge and understanding? In Breath. By whom? Breath. How? By breathing that Breath. Man is not a living soul until the Spirit Breath has been established as an individual Breath, independent of other Breaths. Breath is called spirit by modern philosophers. The term spirit becomes misleading unless we understand its meaning. We become inspired as we inhale that Spirit or Breath of Life; we expire, or reveal as we exhale. All inhalation, or inspiration, is from the universal to the individual through the manifestation; all revelation is from the individual to the universal through the manifestation. The universal and the individual are one. The manifestation only knows of a duality.

Everything and every condition expressed must necessarily have an origin as well as space to emanate from. We say soul, mind, spirit. What do we mean by these expressions? Where are these conditions located, that we might know of them and enjoy their presence accordingly? When we say sight we at once connect the expression with a pair of eyes with which to see; hearing, a pair of ears with which to hear; smell, a pair of nostrils with which to smell, and so on. But what part of our being do we consider to be the seat of the soul? True, the eyes are not sight, but they are the instruments through which sight manifests. Man becomes conscious of soul only when the power of Breath is individualized, and its conscious action can only be manifest when



the spinal column is perfectly erect; *thus the spinal cord in perfect action assures to us the living soul.* The expression of the soul is dependent upon the condition of the spinal column, its erectness, subtilty and position. The spinal column itself is not the soul, neither is the spinal cord, which is its center, but the soul can only express itself through the action of the spinal cord relative to the condition of the spinal column. *Man, in a perfectly upright position, is the direct expression of the thought of God, and in breathing the Breath of Life through his nostrils he becomes a living, conscious soul.* The soul is expressed unconsciously through the animal because the soul action vibrates its thought waves to the animal brain functions only, which are of a more limited order. In the mortal being the soul acts involuntarily through suggestions and the influence of sense condition. We sometimes think we have a will when in reality it is merely the action of the top portion of the brain—stubbornness, or “cussedness”. *Will uses neither effort nor determination.* It follows the commands of the mind in accordance with the desire, and acts correspondingly, thus, “Thy will be done”. After we have brought the mind to its own center the object will be to make conditions equal to its activity—and bring out its power by the will manifesting into spheres comprehensible to the senses. Thus by constant relaxity of our body, with spinal column erect and concentration upon the Breath, we need to be reminded by the central domain of mind to attain to knowledge.

It is our desire to know all things, and this knowledge revolves around the solution of the problem of life and the comprehension thereof. We all agree that a healthful body, which also means a perfect body, will hold the best ideas and manifest the most logical and reasonable thoughts. I may have accumulated many opinions uttered by others; I may have a great deal of learning and be versed upon many subjects; yet if I know not how to govern my passion, all my wisdom is of no avail. I may claim to know mathematical calculations and the course of the stars, and to be able to count the leaves upon a tree, or, have patience to meditate upon a given subject at any desired time; yet if I know not the required amount of food to continue the building up of a healthful body, again my knowledge is of no value.

In the previous exercise it has been the object to concentrate the mind toward one given point, whereby it may be possible *to exercise*

*perfect control over the brain functions* in accordance with *the harmonious action of the nervous system through the vibrations of the spinal cord*. It is now the object to exercise the *will* and its actions upon the muscular part of our being. As long as we endeavour to do things through effort there will be exertion, and as long as we are strenuous there will be overdoing, overtaking, and consequently unpleasant conditions of fatigue and suffering. It must be understood that we are no longer muscular beings, we are brain and nerve beings, and as such we are to reveal the will, through concentrated mind power, which is the force exercised over the muscles. Thus when we are to perform movements, whatever their nature, we relax all the muscles and cause all movements to be made in that state, *the will alone* regulating the tensing of certain muscles as occasion may require. When you raise and throw out the arm you do so in perfect relaxation, none of its parts tensing in the least. When taking hold of a chair to move it, you place your hand upon it first with arm relaxed, then at the moment of moving the chair, while paying attention to the inhalation, the will shall raise the chair to any desired position without any exertion on your part, thus saving energy and concentrating the vital forces instead of scattering them.

*The muscular part of our being must come under the control of the will, the brain functions under the control of the mind, and the nervous system under the control of the soul. The will is mind expressed through means of manifestation.* The mind itself does not operate upon the muscles; it uses the combined attributes of being towards the grosser material of form existence, bringing into action the will which operates in accordance with the desire or demand made by the conditions presenting themselves at the time. It is *will* we are to exercise, and understand that it is not the stubbornness of unbalanced brain functions, promptings of suggestions, or the command of influences, but "Thy will be done" comes into effect pure and simple.

The will is the perpetuation of an expressed desire, and in accordance with the demand of the intelligences of the body which correspond with the heart actions, such desire becomes manifest by virtue of the harmonious vibrations of the mind. We desire a great many things we never get. Why is this? Because we do not perpetuate the desire as one of need or necessity, merely *wishing for results* and not making a



physical effort to obtain them. We must have the stamina—the will—to bring about the accomplishment of our demand. We are to will things by accomplishing them. Go ahead and do the things that are of necessity, unmindful of the result and *all will be well*. Our ideas must correspond to the requirements and demands of time. Thus centered upon the expression of our desires we shall always accomplish our designs and verify our intentions, irrespective of conditions and environments, which are merely the echoes of once suggested ideas that belong to the remote past and are no longer capable of perpetuating themselves, except in so far as we become receptive to them in our negativeness, and repeat them into a self-deluded state of existence. Let them pass on as they came, for only by remaining resolved will you be able to demonstrate over the past, laying a foundation of your own, look forward into the future unmindful as to the beauties and grandeur of former days, for you will always be comforted with the thought that the sun will shine again. Our body is the concentration of all time, space and causation, and what we see and know of detail in the universe, however great or small, is directly within our own domain of activity. We are the impression of the universe, the latter is the expression of our individual self. The individual is the complex whole impressed, while the universal is the complex whole expressed. We can only conceive of the outer in accordance with the degree of realization of the inner. Thus evolution is understood only by the light of involution, and vice versa. We find things expressed in the material world as they are in the spiritual world to us. To enjoy the things of nature we must be in harmony with nature itself and obey its law, else harmonious vibrations will destroy our knowledge of happiness. We do not recognize the law for its own sake, but for our sake, to insure order in all things. If we transgress the law, whether ignorantly or wilfully, we shall suffer the consequences sooner or later. Nature will revenge itself. We must learn to consider our body just as much as a wise man attends to his home, and see that it is safe from harm. Whenever finding a defect, he remedies it without delay. Just so we are to think equally well of our body and correct the errors of our ways whenever we observe them. In whatever form the warning may come to us, whether it be through sickness or ill feeling, sorrow or pain, distress or danger, failure or success, poverty or wealth, strife

or contention, and many other phases of extreme presentations, always remember that there is something about us that needs looking after. Thus, when we find our organs no longer correspond to the demands made by our individual nature we are not to draw upon their vitality any further, but be reasonable and just in attending to their needs, giving them the required rest as well as such exercises and movements as are most conducive to vitalization. We accomplish this when we take such movements and positions as will relax the muscles and give the nervous system a greater range of freedom in which to generate its forces, thereby insuring better conditions to the muscular system, and establishing an equilibrium between the ligaments controlling organic action by determined positions.

#### EXERCISE FOUR

This exercise is to be taken four times each day.

In the morning you are to face the East, at noon turn toward the South, in the evening face the West, and before retiring for the night's slumber, turn the face toward the North.

And now to the work itself. Take a standing position as in the second exercise. After you have taken the prelude breath and thoroughly emptied the lungs, inhale gradually and gently; at the same time swing the right arm, which is to be in a perfectly relaxed condition, with a circular motion in front of you, palm of hand turned toward the body. Make a perfect circular movement. Inhale while making six circles, and exhale while making the same number of movements. After you have swung the right arm around twelve times, bring the arm up as though to make one more revolution, but stop the circle when the hand is above the head, clenching the fist while taking a full breath, then by bending forward with a hip movement, touch the floor in front of you with the knuckles of the fist, after which rise gradually, exhaling at the same time, and throwing the arm up into position with a reverse circular movement. Go through the same procedure with the left arm, swinging it twelve times in a circular motion, then clench the fist and touch the floor in front of you as you did with the right. Observe the proper inhalations and exhalations with perfect rhythm. Be particular to hold in the breath while making the downward movement to touch the floor, and exhale when swinging the arm back to

position. If you do not touch the floor at first, do not feel discouraged. Bend the body as far forward as you are able, but do not bend the knees. Remember, it is to be a hip movement entirely.



Fig. 4



Fig. 5

This exercise is to be done after meals; that is, when meals have been taken. If no meals are eaten, so much the better. You will notice that in case a meal has been a trifle too heavy, this exercise will act as an excellent relief from dyspeptic and indigestive conditions; yet this is not the *main* object, although even to this end it would be worth observing. It will aid in the digestion of food. It will help in concentrating your mind that you may take a more proper attitude in the observation of your labour, but the main point is your *taste* will become more refined, more sensitive, thus enhancing the sense of *smell*, which is accomplished in part by the preceding exercise. You will assure to yourself perfect health, a clear and unbiased mind, normal brain conditions, and a living soul to again place you in a position to enjoy the proper attitude of life.

You now have four exercises to go through with daily, to be taken in the order as given. We now proclaim that this exercise in connection with the previous ones, followed daily, will aid in overcoming all obnoxious habits, such as flesh-eating, liquor-imbibing, smoking, chewing, drugging, and the like. You must necessarily build up a



character that will be strong enough to see the folly of your position, and help to overcome all evil habits in a perfectly natural way by simply outgrowing them, until you find yourself freed, never again to wallow in their filth and degradation. In time you will become very particular as to what you eat and drink, taste or smell, because of the extreme delicacy of the senses. The odour of liquor or tobacco, and the effluvium of burning grease and flesh will become nauseating because you have been lifted to a higher plane, where purity of food and environment are necessary for a harmonious existence. Purity of body will produce purity of mind, and the ideas flowing therefrom will be of an elevating nature. There will no longer be a desire to enter into conversation about the neighbours and acquaintances, and association with gossip and hypocrisy will be strenuously shunned. Selfishness will be overcome, and harmony with nature and all mankind will prevail.

With blessings of all good things,

OTOMAN  
Prince of Adusht

## INVOCATION

God alone is my teacher,  
For no one shall take upon himself the honour of being a teacher.  
Yea, even my shepherd is He, the Father of all things,  
animate and inanimate.  
Honour be to Thee, inexhaustible Majesty!  
Conscious of Thee as the dwelling place and the habitation of manifestation,  
I shall no longer be in want.  
Yea, Thou makest me lie down in green pastures of superabundance;  
Thou leadest me in spirit of truth beside the still waters of rejuvenation;  
Even my soul, wounded by accumulated superstitions,  
For Thy name's sake, and the sake of Thy promises,  
Thou restorest to its state of felicity.  
Thou leadest me on into paths of righteousness.  
Yea, and though I tear myself loose from Thy divine presence  
And walk through the valley of the shadow of death,  
I need fear no evil, for Thou wilt follow me and be ever near me;  
Thy rod of the law of application of justice,  
and Thy staff of grace are comfort unto me.  
Even in the presence of misunderstanding and unworthiness  
Thou art kind to spread a table before me  
And bringest forth an abundance of delicious vegetation and growth.  
With the oil of Wisdom Thou anointest my head that I might  
comprehend the inexhaustible, the celestial.  
My cup runneth over with the amazing splendor of Thy might.  
Goodness and mercy shall follow me all the days of my life.  
I am not homeless, for in the house of my Lord I shall dwell forever,  
And to His dominion there is no end.  
Be it so.  
And to this end let all things prosper.

To hearts with light of love illumined well, unvexed by hopes of heaven or fears of hell, salutation and greeting!

While *electricity* is the *manifesting force* in life and has its batteries in the ganglia of the nervous system, *magnetism* is the *life-preserving essence* in which the body moves, lives and has its being, its center being the heart. Whenever the electric currents become deficient so that unbalanced conditions in the muscular structure of the body are apparent the body will necessarily draw upon the magnetic circles for its furtherance, with the result that the mind also loses its balance because of the compression of magnetism.

That the body is not all there is to us need not be questioned, as every thinking mind has proved beyond doubt that we fill a greater space than is seeming to our sight. As every world, every planet, has an atmosphere of its own, which determines the position, the radius, the existence of the planet in relation to others, so likewise *every being has an atmosphere* independent of others, determining its manifestation and attributes. The slower the vibrations of magnetic circles and the more electric physically, the more earth-bound is that individual, the more subjective to the conditions of mother earth, and the lesser the brain development.

Where the *magnetic circles diminish their compass*, and the electric currents become insufficient in generation, that body is at all times a burden to others and is given to helplessness and disease. As with our thought we can come into contact with those not in our immediate surroundings and transfer to them telepathically our desires, ideas and intentions, so also can we make ourselves felt to those present, although yet unseen. Before our eyes see the friend, our magnetic atmosphere perceives him and gives us the knowledge of this presence within its radius. We know it to be true that when brought into the presence of certain persons, before we shake hands, we feel repulsed,

although in their appearance we see nothing to warrant our omen. We feel that our magnetism does not blend with theirs; they disturb the elements of our vibratory system, and only when we withdraw, as it were, our magnetic atmosphere from the contact of their domain do we feel more calm, more satisfied.

Again, when we meet others for the first time, one look, one smile, and we feel as though we had known each other for countless ages. Perfectly homelike. Their magnetic currents blend with ours, therefore—peace, be still. True, there are times when meeting with certain people about whom we have been hypnotised into belief, we take a cold and distant attitude toward them, enough to freeze Vesuvius into an iceberg, and not until we gradually awaken to our own resolute condition do we learn differently.

It is possible to become inspired and enthused about persons whom we later on find not so charming, when we collect our own thought. It is true that impulsive people jump to conclusions on the spur of the moment, of which later on they have to repent. Such a condition is due to their electric nature, their magnetic tendency being very weak, and they must necessarily experience a great deal before they can comprehend proper positions and draw correct conclusions.

It is then of great importance that we seek to equalize the two great factors in life—magnetism and electrism—to a normal condition, enabling us to control both forces for the best good. *Mind controls electric currents through the ganglia of the nervous system, and magnetism is controlled by the spirit.*

We may control electric forces which are of a mere material nature without the aid of magnetism, and often mistake it for magnetism because of the similarity in manifestation. We consider people who seem to draw us toward them as magnetic, yet this is a mistaken idea. The electric is naturally the consuming, and whenever we are in a negative condition the electric will draw us and confuse our insufficiently-developed senses.

Higher magnetism, hypnotism, mesmerism and all other “isms” are but the principles of electrism, based upon mere physical phenomena and requiring no mental development. For this reason they are not of an elevating nature and do not help us in the redemption of the race, but are a mere phase of illusions.

The same may be said of healing in all its phases. Just as much as medicine cannot be a science, *healing is not a science*. There is but one source, one power, to bring about a mental and physical equilibrium, and that is in *Breath* or in *Spirit* and in *Truth*, the application thereof being made by the individual and not by another. *Just as long as we hunt for healers and doctors, we shall continue to suffer disappointments.*

We are told that science has made a great stride in its researches, that it has progressed most wonderfully, surpassing all the ages past. With impunity, with contempt, with scorn, they raise their voices against everything not fitting their craft! How is it that with all our civilization we have more sickness, more misery, than ever? How is it that in spite of all sanitary conditions, food inspection and the like, we continue to baffle everything that simply bears the stamp of science? How is it that we are more helpless in sickness than the Indian, the Islander? Is he superior to us? If inferior, why should he be better able to know his condition and to find something in nature to establish an equilibrium? We care not to study the names of disease in its various forms. We care not to fill dictionaries with them and waste a lifetime in trying to hit upon what our disease is from a medical standpoint. It matters not whether there are 265 bones in the body or 265½.

Let us reason together and take up things of a beneficial nature instead of wasting time quarreling over that which behooves us not. If we have not developed our senses, let us at least be observers of nature and learn from its manifestations the position we unconsciously occupy.

*If there be a power to create, there is a power to sustain*; there is power to remain with the thing manifested; there is a way to find one's true position somewhere, at some time, in this immensity of space and variety. If separate from all the rest, with a will independent of others, with a mind of my own, with attributes and responsibilities to myself, and if collective, thus relative and subjective, *I must be endowed with all the powers of the whole if I am but a part of the All*. Or, if the whole, I must be endowed with all its representative parts. Whichever way I take it, I must find that I am *it*. Then why should I roam about in uncertainties when *the good is ever near, ever mine*?

We said that man has twelve senses. That is a theory to make our position plain just as a musician states there are twelve half tones in the so-called chromatic scale. When we begin the study of music we



play such music as is within the range of the lower grades, and later get into the higher grades of major as well as minor keys, the sharps and flats, and lastly take up harmony itself. We must make use of what we can comprehend before venturing into domains yet unknown to our reasoning. And as one is independent of the other, but combined becomes dependent by virtue of the sense collective, so the senses found in us collectively must be united into the collectivity of common sense. The majority do not use them, not because they don't possess them, but because they have not learned to use them. They have not awakened to the fact that every being is endowed with all the instrumentality to make him a perfect being.

It is well worth our labour to free ourselves from sickness, sin, poverty and ignorance, fear and subjectiveness, and wander upon the paths of delight and eternal felicity which lead to the paradise that no eye has seen, whose sweet melody no ear has heard, of whose beauties and grandeur no tongue has spoken, and which is only known to those who dwell therein.

This world is our home, and in it we shall dwell and know of its beauties. But forget not that it all depends upon the position you take in viewing things, the attitude from which you draw your conclusions, and also considering the conditions. And judge not, lest ye might be judged also. And if you judge, that judgment must pertain to things concerning yourself, and in so far only is your judgment true.

Although having had but a few lessons we have learned to bring about order in our physical self and unify the mental, and we awaken to true consciousness, and realize the simplicity out of all the complexity that we have created in our anxiety to reach out for the truth. We have learned that in peace alone is it possible for a country to thrive, that only in sunshine can the fruit ripen, that only a tranquil mind will come into the understanding of the things of life. We are learning to become more self-reliant and to make use of the forces within, no longer relying upon others, for woe unto him who relies upon the strength of man, hoping to save his life in the tempest of a raging ocean by clinging to a straw. We hold that self-healing will lead to permanent cure, while the healing aided by others has only a stimulating effect upon a self-illusive system, which eventually must lead to destruction. "Not mine, but thy faith hath healed thee", are

the words of one of the Masters. "Not unto me, but to God give the glory. It shall be unto thee according to thy faith."

You must remember that faith and belief are entirely distinct terms. Belief is simply an acceptance of things related by another and may or may not be true or provable, or based upon facts, therefore not standing a test. Faith is the assurance of something thought of to be a fact, a confidence in the efficacy of the truth set forth, and must necessarily have understanding for its foundation; it is a condition standing test, giving proof.

If, after having once made use of the universal amnesty to which all creation is called, I return to conditions of sin, *I must pay for every deed by suffering*, and verily shall not come out of darkness until every cent be paid, until all wrong be righted, until I have learned to work out my own salvation. All *bodily ailments* are for that reason *not physical disease* as it appears to the senses; it is a mental condition affecting the body, the only emissary of the mind, to make its condition known.

Greed and avarice will stamp their effects upon the body, for as man thinketh in his heart, so is he. Stinginess, pride, puffing up, selfishness and fear are giving more cause for bodily ailments, are more perplexing to science and medicine, than a mere physical manifestation of functional derangements. That is why medicine, belief-cures and cure-alls cannot reach the case. You have to reach out for salvation yourself. If you have no confidence in this work, drop it and drop it quickly or it will burn you up.

When we understand more fully the peculiarities of the phenomena in nature we shall know that we are the background upon which lights and shades are thrown in accordance with the occasion and the time presented. There are no evil thoughts, no evil ideas, no negative or foreign vibrations or influences. Everything in nature is good and perfect. Every idea in the realms of space is purified and noble.

We desire to cleanse our bodies of all impurities, not by simply draining off all the ideas inherent, but by stopping the source from whence they originate, throwing out the refuse of accumulated superstitions and pet theories, turning out the inside of the temple as it were, renovating it entirely and giving opportunity for the river of life to flow into it and through it, that it may no longer be dimmed or disturbed by misconceived hindrances.

We should learn the power of control and its application to the variations in the manifestation of life. In this lesson we shall take an exercise that will bring us another step nearer the goal if we but apply and use it. Once the feat accomplished, it is no longer difficult to master the situation. We cannot tell just how long it takes to develop fully, because of the many differences in temperament and character, and the manifold ways of our conception of things and their application in a work like this. But compared with other systems it works like magic; like a charm, as it were. In short, it is so simple that we must be wise to be able to apply it to our conditions at once. We simply hold that with every exercise you derive immediate good. The results follow at once. *We do the work with mind concentrated and individualized and the universal does the rest. There is no waiting, no delay.* When the jug is filled with water, and you tip it the water will run out. You turn the door knob and the door will open at once. You let down the bucket into the well and it will fill itself. Take the attitude for breathing and *the air will enter the body*. There is an effect to every cause. And the effect immediately becomes a cause for other effects. It is so with these exercises.

Because of straining our muscles too much in our daily pursuits we give out our vitality too rapidly and suffer inconveniences. We want to keep our muscles relaxed, and not tensed, and use the power of will. Tension is effort, and as effort is an exertion of strength we are apt to give way in attempting to gain our point, and once having failed in the attempt, we lose our power and our courage is gone. Take things easily, gently, gracefully. Don't fly into pieces; remember that as there is no end to matter, there is no end to space, there is no end to time, and you have plenty of time between now and eternity. Live in a way that when you should depart from life you will know you have lived it. Think, reflect. Compose yourself, control your body, and all else will follow.

*Desire, will and mind* constitute the *prime principle* of material wants that insure happiness. As we realize the powers latent within us, our senses reveal the grandeur of creation, and the things heretofore occult, mystic and beyond comprehension become plain and conceivable. To accept this world in all its splendour we must be able to recognize her principle in all the simplicity of her creation, thereby realizing our

position toward her and the existing relationship between one another, whether individual or universal. Our body is so ingeniously constructed that all the powers and forces of nature correspond directly to its action, and sway our influences toward each other incessantly. The things of creation are merely phenomena of parts of human manifestation, and correspond directly in formation and life to that of the human. The human is the greatest and grandest of all manifestation, and represents the culmination of the four dimensions of space, namely the elementary, mineral, vegetable and animal, thereby establishing the completeness of being. We are the true living being only when we become conscious of life and realize our position within manifestation.

To reach this end we must necessarily recognize our bodies as an important factor in the solution of the life problem, and its component parts correspondingly important to the attributes of spirit or individuality. As long as one or more attributes are being denied to our individual self, just to that same degree functions of the body remain neglected and unrecognised as to their true nature, and, losing their identity, our individuality suffers as a result. Thus we continue to go on in our ignorance, which is equal to the negativeness of nature, that prompts us to follow the currents of conditions and environments, ever and anon repeating itself without end or purpose.

True, there comes a time to every being when eventually he must arrive at the point of realization, but even that realization is merely a condition of inevitability, and, therefore, is under control of powers governing conditions. To become free we must recognize our true nature and use it accordingly.

As we learn to relax the muscles more and more, first by emptying the lungs thoroughly and allowing the knees to bend forward just a trifle, then by virtue of the distribution of electric fluids to the extremities of the body, our soul will awaken to consciousness, directing the functional and organic manifestation to repose in accordance with the power of the mind over the organic functions.

#### EXERCISE FIVE

Stand as in the former exercise, bearing in mind that whether standing or walking you are to throw the weight of the body upon the balls of the feet, or, in other words, balance the weight of the body, and

you will soon find to your astonishment that there is no weight to the body at all. You could run up and down stairs all day long and consider it a pleasure, even feel as if you would like to glide down the banister, you are so happy, so light. We see hundreds of our pupils going home, after working or shopping all day, gliding like the gowns of flying angels down the street. Watch them. You will be able to see a smile on their faces, even a sweet expression of joy and satisfaction. They grow younger every day and more beautiful in form and symmetry. They no longer wear corsets or other harness, for after the third or fourth lesson the fallacy dawns upon them of being slaves to harnessed conditions and they free themselves. They know they, can prove that by exercising they are developing the muscles as well—although no particular attention to their development is given. It is the natural result of proper breathing in the correct posture, with a mind concentrated.

In this exercise you throw your arms out in front of you by the power of the Will, which is the thought of “Be it so” or “Let there be”. By the command of the Mind, with muscles of the whole body

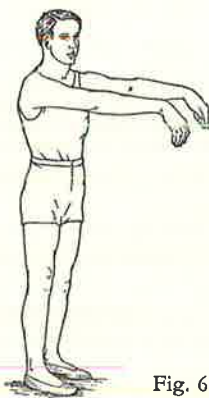


Fig. 6

relaxed, with spine erect and muscles at ease, and an air about as independent as any monarch or potentate, the functions of the body must respond. As soon as you have taken your “prelude breaths” inhale gradually and simultaneously and by the command of the mind and the execution of the Will, cause the muscles of the arms—to



become tense—not strained. The hands must remain limp at all times. The tensing reaches only from the shoulders to the wrist. In exhaling you relax the muscles again. You repeat this in that position three times. Three inhalations, three exhalations. At the time you take the fourth inhalation you move the arms outstretched to the side of the body, even a trifle to the back. Now you exhale. Inhale and exhale two more times in this position; then, as you inhale again, which will

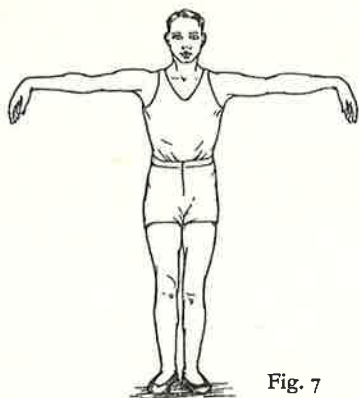


Fig. 7



Fig. 8

be the seventh time, you bring arms back again to their original position but with finger-tips facing but not touching. Not that you may be injured in the least thereby, but it may give you an unpleasant experience after some practice. At first you notice only a peculiar tingling sensation in the hands, yet you will feel peculiar shocks even the first time the fingers touch. This is to be avoided, as the desire is simply *to distribute the phosphatic fluids* to the extremities of the hands, and later on to the extremities of the body in general for the equalization of the electric conditions in the body, and *the awakening of the nerve centers* heretofore inactive because of the shock received at the time of birth, when the cord was severed in a very crude and unscientific manner by the inexperienced hands of a physician or obstetrician. We must forgive them; they knew no better, and God in all His mercy will not call them to account, for He is merciful and just and will forgive us all our sins and cleanse us from all iniquities.

In going through your exercises you do not want to become enthused and run about the neighbourhood and inquire as to your appearance or boast about the wonderful benefits you are receiving from the work. It is nobody's business what you do. Your inquisitive friends will notice soon enough the great change for the better and will be only too anxious to learn of the methods you use in acquiring such a youthful appearance and such excellent health. They will come to you as you have come here, to learn, and they will sit at your feet with eagerness to learn, as Mary at the feet of the Master was anxious to take in His glorious sayings. And the end of it all will be that they will beg of you to take them to the fountain that they also may drink of its purifying waters. For though it is for you to tell them of your experiences, it is your duty as well to point out the way to them. They must tread the same path that you have trod if they would reach the goal. A thing worth having is worth going after.

This exercise can be taken three times a day, but do not do it oftener to begin with, nor with more than seven breaths. It is a very powerful exercise, so much so that it will make the fingers burn if you overdo it.

After some time you will notice a peculiar phosphorescent glow at the finger-tips when entering a darkened room. For that reason it is better to close the hands after taking this exercise so as not to scare people. They might think that you control spooks and such things. It is our object to get away from all spook business and learn to comprehend all things in their proper, natural way. It must always be remembered that all phenomena, no matter how awe-inspiring or marvellous they seem at first sight, are based upon natural law and are in accordance therewith. Therefore the seemingly mysterious is no longer the source of superstitious ideas when the law upon which it is based, is understood.

With blessings of all good things,

OTOMAN  
Prince of Adusht

## INVOCATION

O, Being Infinite,

Thou who dwellest within the innermost of our being,  
Evolve through the states of consciousness Thy divine light  
before our vision; for darkness, wrongs, agony, misconception,  
pain and sorrow surround us,

Where we feel not the eternal right of Thy divine wisdom.

Thou shinest in the skies like an everlasting sun sublime,  
Removing the mists that cloud our eyes and givest us glimpses  
of that veiled glory, the sweet paradise we would attain.

Despite our narrowness and bigotry, our greed and sensuality,  
our selfishness and strife,

We feel in our innermost soul rays of the truth divine,

And attain to life eternal by the absolution from all materiality  
through our obedience to that law divine which is the guide unto ourself.

We acknowledge that our wayward feet only too often were set in paths of blood,

That we have denied the truth, have forgotten the precepts of nature  
and nature's God, yet it was in moments of forgetfulness,  
in our anxiety, our struggle to win,

To reach out into paths of gratification, because of our inability  
to understand the beauties of life.

It is now past, and according to the promise of justice,

"Thy sins shall be remembered no more."

We may enjoy the presence of divine consciousness and wander upon  
the upward paths of right conduct.

O, Thought Sublime,

Breathe upon this mind of mine that I may ever inhale the sweet perfume  
of the saviour liberty, the life of men.

It breaks the bonds of captives' chains,

It loosens the fetters of the brain, and sets the higher nature free,

And my soul shall on this bright morn yet conceive perfect freedom in all things.

Give power, sweet sounds of angels from the heights of the throne sublime,

To break away from cruel dogmas and cold creeds,

From unjust laws and authoritative institutions;

Thus illuminating the world with the beauteous gospel of liberty,

The individualized religion of humanity, science and art unitized,  
and philosophy and sociology harmonized;

Filling all with love, not hatred; with peace, not strife;  
and with happiness, not wealth.

Be it so.

And to this end let all things prosper.

In the name of peace eternal and the welfare of all mankind, salutation and greeting.

We do not care to heal or to be healed. Healing alone never removes the cause of disease. It may stimulate the nervous system for a time, but the malady will return after a few days. No man can cure another. The healer who impresses your mind with the application of terms foreign to your understanding, simply stimulates your brain functions to reverse thinking. This receptiveness of your mind, and its responsiveness to suggestion, is of a hypnotic nature, drawing for its action of stimulation upon the sympathetic nerves, which necessitates a reversal of vibrations in the domains of magnetic circles. The magnetism thus forced to substitute the deficient electric currents becomes consumed by its elementary station, and in this act of consumption arouses the lower conditions of electric force, giving an incentive for more rapid action to the brain-centers, and the patient, by virtue of stimulation, has his vibrations raised. But the patient will relapse into a condition of stupor as soon as the consumed force of magnetism, to the degree imparted, is wholly disintegrated by the system. Again it will be necessary to stimulate the system, and this procedure would have to be resorted to until all the magnetic circles have been withdrawn from the atmosphere of the patient, and thus he would fall to the ground.

If you pay out your hard-earned money for all kinds of nonsense, it is not the fault of the one who gets the best of you, but your own. You reap what you have sown. When you answer an advertisement that will tell you how to make money without working; how to learn to make big wages by studying the use of a certain power that may be acquired; how to become magnetic, or use hypnotism so that everything will yield to your bidding, it serves you right when you get swindled. You wanted to get hold of a secret whereby you could get



the best of your neighbour. Don't ever think you can get anything from this world of deception to aid you, to guide you into paths of truth.

You cannot serve two masters. You cannot claim to believe in God and run after physicians. You cannot believe in the seeking of the kingdom of heaven, and at the same time run after politics and pretenders to help you in securing a good thing in making money. Why try to deceive yourself, God and the world? Be honest. Drop either the one or the other. Come to the conclusion of the prophet. "Why stand ye between two opinions? If Baal be God, hear him; but if the Lord, hear him." If you acknowledge attributes and powers to God, or the Supreme, or the First Great Cause, as the ultimate, or whatever you please, then demonstrate. It is not necessary to suffer; we do not wish to see you suffer. You derive the benefit by working out your own salvation. Heal yourself and remove the cause of all disease, then the cure is permanent, and you never again go back into the bottomless pit of confusion.

Breathe, breathe in the health-giving essence of life, for it is free. No effort is required, no sacrifice is to be made. Simply take it, for it is yours. We must awaken to our God-given privilege. The air is free; breathe, and breathe plenty of it, that the brain functions may develop to a normality by which means will be removed every accumulated superstition and injustice—religious, political, scientific, economic or otherwise. Then you will see the day which has been dreamed of for untold ages, for now is the day of redemption; now all things must be realized. The hour of deliverance has come unto you.

The mechanism of our manifested body is the most perfect of any form of creation. It is the instrument through which the higher life manifests its greatness. We must keep it in good condition if we would enjoy its operations.

To enable one to get the proper attitude it is necessary first of all to appreciate that in all things and to every thing there is a cause, and to remove that which is considered improper or abnormal, the cause itself must first be removed. In analyzing things it will always be found that *the beginning lies within thought*, and as *thought is the principle of your existence*, you are to begin with yourself to form, to construct; and whenever you *construct*, destruction of everything opposite to

your composite nature goes of its own accord. Construction is most desirable. To construct is our incentive and ambition. In the construction of things we find delight.

You must go within yourself and in quietude unfold the greatness of your own spirit and grow up into the domain where you can see yourself as the Living Soul.

The nervous system depends upon the normal circulation of the blood, its purifying process and the rhythmic heart action, which we cannot enjoy unless we learn to breathe more deeply. Either stand up, with eyes fixed upon an object within reach, and take a few well-drawn breaths or sit down and breathe. Just keep on breathing, and consciously follow the current of breath. You will get settled in mind and body, and, becoming cooler, you will be more fit to attend to the dictations of your mind.

If living in a district of filth, smoke, dirt, and other unfavourable conditions, disinfect your room before leaving it with a solution of five drops of carbolic acid in a wineglassful of water, sprinkling it over the room. Before going to see a sick friend anoint your hands with oil of eucalyptus, or wash them with boiled vinegar after you return from his bedside. Always keep clean, tidy and in a happy mood by taking a few breaths, and things or objects of depression remove from your surroundings, helping you to avoid suggestions over which you have not yet learned to demonstrate sufficiently.

Go to bed as soon as you find nothing useful to do. Before retiring take a thorough towel rub all over your body, rubbing your feet vigorously and anointing them occasionally with oil. Sleep with your head to the north and feet toward the south. Lie on the right side, thinking of nothing, and merely breathing comfortably, following the current of inhalation and exhalation with your mind, and all will be well.

As we learn to pay more attention to our walking as well as to our breathing, the former as well as the latter will become a healthy habit, cared for by the concentrated action of the mind. The body once relieved of unnecessary burdens, can make use of the forces accumulated for the furtherance of tissue building rather than throwing off waste. There is more in proper walking and balancing the weight of the body than you may at first think. Yes, there is a great deal in it. As to walk-

ing properly, you have to learn to relax the muscles and control them at will by breathing more regularly.

Proper carriage of the body assures a more elevated attitude of the mind, which insures better circulation and generation, giving more power to the organic functions. Going upstairs, we find that as we inhale slowly and retain the breath we shall manage to glide up the stairs in the same manner as we glide down if we pay attention to the fact that to step down easily we must step upon the ball of the foot to give the body the proper swing. Bring elasticity to the body by applying breath and relaxation of muscles yet keeping the spinal column and head erect. The weakness of flesh is not overcome by denials, and by holding to the idea that mind is all powerful. You must "get a move on you" as well and then the mind will be able to demonstrate greater power, and control the organic action accordingly.

At night we should make it a point not to eat anything just before going to bed nor to retire any sooner than three hours after our last meal. We may eat an apple or drink some water equal to the amount of an apple. The underwear worn during the day should be hung up to air and dry, yet daily change is preferable; while the nightdress will be most comfortable if made of linen or vegetable silk. We are not to do much exercising just before retiring. Simply place our hands at the hips with the thumbs toward the small of the back, and after having emptied the lungs thoroughly, take a few well-drawn breaths, raising our body on the toes. When exhaling come down gradually to the floor. Having exercised in this manner for two or three minutes, place your chin on your chest on the left side with hands folded over the chest, breathing naturally for a few minutes. Now retire to bed, remembering that your object is to put the body to rest. Think of nothing but your breathing, and you will sleep well. To sleep comfortably and feel refreshed on awakening it will be well to wash the face, wrists and upper arms with cold water, and comb out the hair well to promote healthful rest. In the morning, stretch the body a few times in various directions as nature will suggest. In cold countries take a towel rub and dress; otherwise a morning bath. Then take a few well-drawn breaths.

Whatever the disease, the difficulty, the inconvenience, do not be alarmed. Don't have any one suggest danger to you. Do not confide

to others your malady. You do not want their sympathy, as sympathy only increases the trouble. You want to act upon your intuition.

If you are troubled with a cold, take a few short breaths for about one minute, then take full, deep breaths for two minutes, and while doing so clench your fists tightly when inhaling and relax them while exhaling. Then take short breaths again for a little while without clenching your fists.

If troubled with a cough at the same time, after you have gone through the previous exercises, walk up and down the room and take the Second Exercise with this addition: After a full inhalation, hold your breath, clenching the fists tighter and tighter and raise them up to the ears, then throw the arms out extended from the body, at the same time exhale with force through the mouth with lips just a little apart. Exhale all you can, relax the clenching and lower the arms. After from three to five minutes of exercising in this manner the currents will change, the pores will open and the skin become active. Should there be another attack of the cough during the day, repeat this exercise and all will be well.

When there is a pain in the chest besides, drink hot water freely and take the foregoing exercise. Nature is so kind that intuition will guide you and give you to understand when you have done your duty.

The vibrations must be raised and Breath will do it, and your desire must be to get into harmony with nature, perfectly willing to be obedient and open the way for nature to help itself, then you cannot fail. You thus use the power of mind and at the same time use means necessary for the equalization of the bodily functions. You then no longer resort to stimulation of a mental or physical nature, but simply establish harmony between the two forces in nature which have been disarranged, as it were, on account of misunderstanding the law.

If there is an accumulation of mucus in the stomach, and it rises to the throat and is quite unpleasant at times as the phlegm remains in the throat and cannot be removed by coughing, you may aid nature one more step by simply rubbing the juice of a raw onion upon the chest and afterwards some oil and keep warm with good flannel. Exercise a few times, and the trouble will almost instantly be removed.

Never think that you are too weak to do the work. Rise above the negative conditions and ask those in whom you have confided to



exercise with you, or aid you to keep up the exercises until you have succeeded in throwing off all foreign conditions.

In every exercise you will find movements which will do wonders for you, and yet it should be remembered that no effort is required. Simply scientific application, a grain of common sense, obedience to law, and concentration of mind; then the desired result will follow without delay.

There are no hereditary diseases, which no doubt you will know if you have studied the phenomena in nature. It is the tendency to lead lives similar to the past that produces like effects. But disease itself is not hereditary. There are no diseases. There is only one disease and it is manifested in various forms. Disease is a unit, and the power to remove it in one form is applicable to another form. Disease is not hereditary, but if you eat potatoes fried in pig's grease, and ham and eggs with a side dish of pork and beans, and a ham sandwich for dessert, adding bacon to your regular diet, you will in time have rheumatism like your mother, and be as gouty as your father. Breathing will aid in carrying off all the filth from your system as soon as your mind becomes partially harmonized with nature, and you learn to obey nature's law.

Do not think that by denying disease you will get away from it. You must be honest with yourself and admit the disease, and at the same time remove all cause of disease.

The Spirit of the Supreme will guide and lead you into all truth. The time is ripe for the world to know the truth, and in its simplicity and purity it will present itself to all mankind. Look up and you will see the grandeur of intelligence revealed unto you.

Before we can say anything about the efficacy of a certain science we must have a perfect knowledge of it and be able to demonstrate it. We have no right to teach things we cannot observe ourselves, or testify to things we do not demonstrate. If I demonstrate my faith, and live by faith, it is testimony enough to me, and if others ask me it is then time to tell them what I know. Our pupils need not testify to anything but what they experience and know. They may or may not testify, just as they choose.

It makes no difference to this philosophy as to whether you glorify it or not. To us it is satisfaction enough to know that one more poor

wandering child of nature has found peace, has been garnered in, one more in the fold of the redeemed. It matters not whether you leave your church, your associations, your society-ties; you can become whole nevertheless. Deny nothing, but simply acknowledge it all, for in the confession of things lies honesty, and through it comes salvation. If I deny, I deceive myself, and how can I expect forgiveness? Having confessed it all, you may take the next step toward redemption, and you will then be free and ready to learn all things that are to be observed through the spirit of truth which dwells within you.

#### EXERCISE SIX

We now come to an exercise where all our pupils bow their knees. There is a time in every man's life, whether Jew or gentile, heathen or Christian, when he shall bow his knees in reverence. The principal object of this exercise is to distribute the magnetic circles for aiding in the awakening of the spinal cord, thus expanding the realms of thought, enabling you to reason more logically and to be able to perceive through the sense of feeling the inner physical mechanism of your being, guiding you by virtue of the activity of the brain cells to the unfoldment of a perfect consciousness and realization that you are one with God and nature.

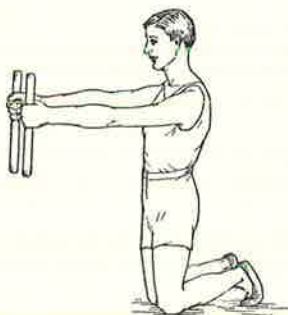


Fig. 9

Kneel at the back of a chair, bending both knees at the same time. Don't fall upon the knees; do it as gracefully as you perform all previous exercises. Have the chair at arm's length from you so you can take hold of the upright bars at back of chair, one in each hand. Hands as well as body are to be perfectly relaxed, and spinal column firm.

After the prelude breath, inhale fully and deeply, at the same time tightening the grasp upon the chair-bars. Inhale as long as you can conveniently without the use of effort, and without causing unpleasant feelings to any part of the body. Retain the breath as long as you can with ease, still holding tightly to the chair, and as you exhale gradually release your hold upon the bars. Exercise in this position for *three minutes at a time*, and not more than three times a day. You may take this exercise in the evening.

You need not feel alarmed over the peculiar sensation starting at the navel and distributing itself over the spinal region in an upward movement to the top of the head as well as downward to the lower extremities of the body. That peculiar warmth is caused by the generation of electric force in the nervous system, and that cool, fanning sensation felt about the body is the magnetic circles emanating from the inmost soul.

This position will bring a tranquillity and calmness over the mind and open up realms of untold joy. Yet what it will do for you remains for you to experience. But you must not overdo it because of the great benefits you are deriving from this exercise and others. You must not think the more the better. It is a very powerful exercise. As soon as you begin to feel the chair move before you, and your knees show the tendency to get above the floor, release the hands at once from the chair and stop the exercise for that day. It will not do to over-exercise if you are to develop all your brain functions equally. The curing qualities of this exercise must be experienced instead of explained. Gradually you will be lead higher and higher into realms of consciousness and wisdom will unfold unto you daily. Things you were unable to comprehend before begin to appear very simple. In fact, there will be nothing you cannot grasp and understand, and then you will comprehend that even the light which you thought comes from the sun is but the light of our own planet. You will understand that your senses in their deluded conditions of yet undeveloped brain functions have miscomprehended the works divine, and that the sun is neither a fire ball, nor has it any more light than necessary for the sustenance of its own planetary conditions. You will understand that our planet is a light unto itself, and that "I am the light of the world".

Remaining in the position described, with all ideas banished from

your mind, follow the current of inhalation as it enters the nostrils, the air tubes, and the lungs; forget even the name of Ga-Llama, the centralizing life principle—even Breath—in fact, anything expressing a language. For the first time you will feel an inner charming power, that will captivate you, and, repeating this exercise, a burning will be felt, yet so soothing, so pacifying, that it will seem like the unfoldment of some fairy land. And again through repetition a wonderful light will appear—the light of your soul. It will illumine your mind, warm your heart, set into ecstasy, as it were, your physical functions.

Then draw all your thoughts from the circumference around you into your innermost self, and a sweet, soft breeze as the blowing of the gentle North wind will linger around you, scattering delicious fragrance like the perfume of roses. You will feel a degree of grandeur no tongue nor language will ever be able to express. Still on and on you will continue to go on this plane of eternal progression to which there is no end.

With blessings of all good things,

OTOMAN  
Prince of Adusht



## INVOCATION

Breathe out, Breathe out, O Saviour of Liberty,  
The beauteous gospel of liberty upon all minds,  
That with understanding we may breathe in intelligence born without fear,  
Nursed without favour,  
A free distributor of knowledge to all men.  
At times, that sense of duality still clings to my form, as if a reality,  
Until the sun rises within my soul and sheds its rays gorgeously  
Into my deluded manifestation,  
Revealing repeatedly, like the sunbeams unto the dawn,  
That the light exists everlastingly,  
That I am one in Thee and Thou in me – inseparable.  
Rise, yea, rise to the very zenith of understanding,  
That humanity may awaken to a fuller conception of what it means  
To be mentally and physically free,  
To bring forth from out of our innermost the Saviour of Liberty,  
Born again for man, conceived by the Virgin of pure mind and undefiled,  
To proclaim the message of a country free.  
And may that blessed name of Liberty  
Take flight through the world upon that celestial morn  
And lead us to our birthright, which gives a heritage to all.  
As the hour of midnight, the end of oppression, draws near,  
May I be ready to carefully collect every crumb of past uselessness  
And whirl them into the furnace of the mind,  
And consume them by the fire that burns by love divine.  
Standing alone upon my feet, it dawns upon me, that in looking backward,  
I must take heed of the past, and remember it no more, for it holds nothing for me,  
But the mouldering of dead bones of untimely remembrances.  
I am to welcome the day of Liberty  
And give praise each day after the manner of the All Loving,  
And thus through life express the purpose of manifestation,  
Recognizing the rights of my brother,  
Who like unto myself is the reflection of the Self-Same-Radiance.  
No longer shall I hide my light of understanding under a bushel,  
But fearlessly shed broadcast the ideas of justice  
To brighten the paths of others, recognizing their rights to do the same,  
That their lamps that yet burn dimly may be turned higher,  
And give praise and glory unto Thee who illuminates the world of worlds.  
Already the message of this gospel is being felt,  
As it moves upon the depths of ignorance and oppression,  
And it is being breathed by all that breathe the breath of life,  
Permeating the veins of all with hope, truth, peace,  
Until Love shall reign.  
Thus liberty alone will be the incentive,  
Leading the intellectual armies of Love,  
Which are the only true missionaries of the world born of good endeavour.  
Hasten the day, reveal the hour, I come to Thee.  
Be it so.  
And unto this end let all things prosper.

In the name of the Gates of the East merging into the Gates of the West, salutation and greeting.

Whether or not you are a meat-eater is a private matter of your own, but those who are so must take the consequences, for this habit of self-poisoning retards both body and mind, beclouds the soul and submerges the spirit. If you transgress a law of nature, a law of the universe, don't make a fool of yourself by calling upon the God of nature, upon the universal or that **which** is the power of creation and the sustenance thereof. When you find that it does not help you, that your prayers are not answered, don't blame the power behind the throne: can you expect help from a source you wilfully disobey? Can you ask a person for aid **whom** you are harming right along in business and would continue to harm the very minute they should help you out of your dilemma? Use a grain of reason and do not blaspheme against things that are good and holy. We do not care what anyone thinks of this work, nor do we care for their criticism. We have never asked them for their opinion, and their opinion is not our opinion, so they can keep what they think as their own.

We now come to another important point. We know that our nervous system is the greatest factor in our physical existence, for the reason that it is the transmitting organ of electricity, which electric power is the life of the manifesting form. *As magnetism is the substance in which body, soul and spirit move and have their being, so the electricity is to the body itself the substance by which continuous construction is carried on, without which the mind could not work its activity by virtue of thought as its agent; which thought, again working upon the brain cells and by the action of the spinal cord, through the nervous system, by means of the electricity, the generative agency, makes itself known to the senses. The human electric substance is thus an important factor not to be underestimated in our*

studies, as well as is the understanding of the operation of our bodily mechanism. It is expected that we all understand anatomy enough at least to get a picture of the ideas imparted, still we always aim to avoid technicalities and foreign expressions for the reason that we desire to make it plain even to the simplest mind. We use the language in its simplicity on behalf of the people we desire to instruct, avoiding even terms that would otherwise express our ideas far better and would do us and our work greater justice among those who are of a studious and intellectual make-up. But it is our duty to be plain, so that everyone may understand. We use the word "Ga-Llama" to begin with to get you to know that there is a principle, which we would have to call "The Centralizing Life Principle", and to avoid you this long term we give you ours. We could give you many terms that would confuse you, but we are here for the purpose of saving what was lost in ambiguity resulting in superstition, and we must use language that will be understood by the wayward child.

The nervous system in the average being is not in full activity, and therefore the brain cells cannot unfold the great and wonderful ideas stored up therein. The brain cells are slumbering as it were, as the nervous system does not send its vitalizing fluid to the centers. It is not active enough, because the greater number of the ganglia or nerve centers are in a state of paralysis. The brain is thus partly paralyzed. You oftentimes feel as if there was something that you would like to express, but you lack the ability, you say.

Every cell holds in its inner self the great secret of all the many forms of existence in the universe, and if all our brain cells were unfolded, we would see this life and all life as an open book before us. But this brain, as it is, is not capable of doing the work. In the *savage* it is asleep, because of the yet evolving process of time; in *civilized man*, because of the inactivity of nerve centers. With the opening up of these nerve centers, think of the opportunities before us, think of the enormous achievements; think of the possibilities, yet untold! We are doing well now, but we can do better. How we ought to use our judgment for the uplifting of our race. At the birth of a child we ought to use more care. But we err from ignorance on our part. *We sever the child from its mother, we sever the cord barbarously, and the shock that the delicate mechanism of the child receives, is simply irremediable.* The

whole nervous system is shocked, and after a long time do some of the centers revive and resume their activity, others remaining permanently paralyzed. Some centers remain in activity even at the time of the shock. Should certain nerve cells, corresponding to certain brain functions, not revive their activity, as well as the centers that are required for certain processes in reasoning and the use of organs and senses, and the frontal region to the head should be affected, for instance, that child will grow to be an idiot. The functions of the back part of the head in the latter case receive enough electric activity to develop brain cells of an imaginary nature, which will continue in their drifting tendency because of the inactivity of the intellectual brain cells. Thus the child not born idiotic, will grow idiotic. It grows more idiotic, unless its head is manipulated and shaped as much as circumstances will allow. If it does not revive from the shock, it will remain an idiot for life. Those of us who were fortunate enough to retain the activity of centers operating upon brain cells of the intellectual group, thus controlling the drifting of the other to a certain degree, unfold understanding to the degree of the development of brain capacity. Although we are idiots to certain degrees, we are not quite as unfortunate as the other kind. We think, in our way, that they are odd, and they in turn think that we are odd. It is possible to help them to realize their condition by great care being taken in establishing a deeper breath, and by getting them to observe proper diet and labor, they gradually become brighter.

It is our business to help those unfortunates, and there are many of them who have become useful to themselves and others. What did we do to them? We got them to breathe the first thing, to increase the capacity of breath to get the nerve centers into activity, to accumulate a greater amount of electricity, thus vibrating upon certain paralyzed centers. Then by proper dieting and exercises, we soon trained them so that they were useful to themselves—those who could neither talk, nor walk, nor were able to help themselves. They improved so that they were able even to take up studies of an elementary nature; so that they could write letters and read them. What the exercises and what breathing will do for certain phases of idiocy, it will do for others.

There are 72,000 nerve-centers in our nervous system, but you will not find them in the anatomy of the dead. Science does not know all

there is in man, but only what certain authorities claim. There are 72,000 nerve-centers alone of a transmitting nature. How many of these nerve centers are in activity? Only as many as the surface microscopist can see. Of course, we cannot expect them to see those which have fallen into a condition of inactivity. We will say that science ordinarily will count 250 nerve-centers, which would be quite a large number. As it is, what wonderful ideas we have conceived, what great strides and marvellous accomplishments we have made through the action of merely 250 nerve-centers upon our brain. How much greater, if all the 72,000 were in operation! You would feel at this moment, were all these thousands of centers to act, your head to burst. With the first conscious breath you begin to accumulate electric force that will gradually overcome the paralytic condition of the nerves, and you are already receiving the benefits. Your memory is getting better, you look better, feel better, and know better. It is not the muscular expansion of the chest, but the breath capacity from which we make our deductions as to brain activity.

The shock received at the time of birth follows us through life and places many burdens upon us which we have not deserved, and which are due to the ignorance of those who gave us this terrible reception into this world. And were it not that it was ignorance on their part and that no harm was meant, it might have been worse, but as the vibrations suffered no suggestions, we have partially recovered from it by virtue of our nature, but a certain degree of the activity has to be performed by those nerve centers still in action, seeking to bring about an equilibrium. If you lose your organ of sight, your senses of hearing and feeling become more acute. If you lose your hearing, your sense of sight becomes more acute, so you can see people talk, while in the former case you feel your way. So it is with the generation of the electricity through the nerve centers of the nervous system. Yet it is not well to run about with dead functions in our bodies; we do not want to be crippled as long as there is a way out of it, for there is intelligence in every part of our being, either active or latent. To arouse this intelligence is our aim.

We now come to an exercise which will help us in the final awakening of the paralyzed nerve-centers and to distribute their accumulated forces, vitalizing the brain cells, so as to give forth their intelligence



to our sense condition. The tingling shock that will occur, the heating influences and strong currents that will penetrate the body and send their soothing forces to the top of the head, causing a gentle quivering of the pineal gland need not alarm you. It is a natural consequence of the exercise, a result of our work for the development of organs necessary for our final redemption from sin, sorrow, pain and poverty, the final redemption from ignorance. It is well, before we give you the exercise that will do so much to aid us in our work of final emancipation, to make a few explanations. You remember that we have said, we desire to talk plainly to you on all matters, so as to avoid misconceptions and misapprehensions as much as possible. There are ways for making things of a system plain, and there is a way of clothing it in mysticism, using terms, expressions, names, words not readily understood by the average of mankind.

We hear some people talk about "Shusumna". These people do not know what Shusumna is, and they don't know what they are talking about. This Shusumna is the spinal cord. The spinal cord is of great importance to a thinker and a philosopher. It is the vitalizing, transmitting function to the brain. Its mission is manifold, and it is found that in the average man of a stooping tendency with a weakness in the control over the vertebrae of the spinal column, the spinal cord becomes inactive, thus the ideas take on a clouded form of expression, but by firm, upright posture, deep breathing and the utterance of sounds, we can regain its action. "Kundalini" is also a term used frequently, and many there are who are waiting for the day to come for Kundalini to uncoil. The sympathetic nerves are Kundalini which in their uncoiled, that is, active form, send upward the forces required for perfect birthgiving to ideas or thoughts. An idea must contain all of the elements of activity to be of an elevating nature and capable of sustaining its existence.

When the term Kundalini is being used, the object is to convey to our understanding the idea that by the inner action of the sympathetic nervous system, arousing the heretofore inactive ganglia to vibration (thus generating electric fluid corresponding to the action of the spinal cord), a condition of harmonious vibrations between the organic functions is being established, thus inducing the condition of mind towards concentrative control, awakening our very being towards

consciousness of life and its operations. Material life depends upon circulation and this is only possible where there is breath and the directing of breath. *Conscious life requires the harmonious action of the spinal cord* with the ganglionic system by virtue of its agency with it.

As *breath* sets the dynamo of *the human form into operation*, the spirit of things moves down upon its operations and transfers its presence to the spinal cord, which once in operation becomes conscious of the presence of life and recognizes the presence of the objective towards which ideas of thought become directed and expressed, increasing the consciousness of being in accordance with the power of breath. "And God breathed into his nostrils the breath of life and man became a living soul." Genesis.

The breath of life is a condition consequent on the presence of form and formation and the culmination of action in one decided direction for operation, with an object designated and assigned by the Infinite Intelligence. Although this purpose is unknown to the unconscious condition of collectivity, it is recognized by the conscious realization of individuality which is made manifest by the awakening of being by and through the sense condition of expression in the objective. As the *breath of life*, or *spirit*, asserts itself by virtue of organic correspondence, *consciousness of life results* from further operation, *inducing* conditions which follow a former state of operation, or, *man becomes a living soul*.

The spirit of man presents itself by action of breath which operates through the lungs, and, by virtue of the action of the spinal cord, the soul life becomes known to the senses *in accordance with the concentration of the mind* which operates through the function of memory. The more we breathe understandingly, rhythmically, the more actively the spirit of things manifests, the more thoroughly a condition of purification is established and the greater the control over the generating life fluids and their absorption. Thus the greater the consciousness of the being and the more we recognize the individual self, the more widely opened are the portals of thought, and the more quickly are broken the captive's chains of past uselessness and superstition—those conditions and environments born of ill-behaviour and now forced into manifestation by the culmination of time; and now, that the consciousness of life becomes part of our realization in the domain of

action, we recognize our true position and adjust things accordingly for our own good.

To acquire knowledge and understanding, we must necessarily become observant; and by experience learn to bring into order all that seemingly entertains the idea of disorder because of insufficient control on our own part. We must learn to keep our eyes and ears wide open, be ready to see and quick to hear, but wise to weigh everything well within our own mind and to destroy all that from the realm of thought which is useless to us for the time being and live conscious of that which is controllable by our attention towards the uplifting of our being.

There are no two things alike in all the Universe; there are no two beings alike, and for that reason, the solution of the problem of life is peculiar to each individual in accordance with his position and his own time of manifestation. Dealing in a world of vision, in a world of conscious sensibility, we must recognize our station in life as a reality that is not to be underestimated in its operations, but to be recognized as to its virtues and the possibilities for the attainment of objects of higher nature, by ascending from one station towards the other, and controlling them for the common good of all. As each and every energy of this collective body of ours becomes more and more conscious of its own individual intelligence, vibrating the same towards concerted operation of the collective mind, there is harmony, there is peace. Love, the virtue of the soul arises to its realm and all is well, not only in the sphere of its magnetic realm of being, but throughout the electric condition of manifestation, asserting its operations throughout all life cycles.

Activity alone insures us of life. Activity alone brings satisfaction to our conscious being. Inactivity, although but to a small degree, affects the collective constitution of man, and sorrows, sickness and sin are the consequences. The nervous system, upon whose operation the happiness of bodily or organic conditions depends, must necessarily be kept in operation towards the generation of the electric fluids which decide muscular motion and make up the vital and energetic forces necessary for organic expression as well as for the comprehension of the senses. Means are to be used, harmonious to the regulations of nature, not for a continued observance, but merely to gain an end



for an object, that will insure us greater results in the pursuits of learning and general understanding. We thus take up an exercise which has for its object the arousing of the nervous system towards a greater activity by virtue of the basic breath, which is the principal factor in all our work.

We have had six exercises up to the present, which we are expected to follow faithfully, *each one of them once a day at least* and in accordance with our ability in the use of breath and our temperament, in some cases using one exercise, in others the same exercise twice or even three times a day. In our new exercise, we propose to pay attention to it but once a day, as the effects are of such a nature that our system must be given ample opportunity to adjust itself and to distribute the generative fluids, the same as the digestive organs in their office of digestion, separation and assimilation require a certain length of time to intervene from meal to meal. We are always to remember that it is not the amount of work we do, but the attention we pay to it. Thus the little we do, will accomplish more good when done in the spirit of willingness and attention than all our careless exertion and effort, no matter how elaborate it may be. We are never to force ourselves to do things, and whenever we feel that there are things for us to do, but we lack the strength and ability to pursue them, we do far better to take a rest by drawing in a few well directed breaths and stretching the body into various positions, thereby insuring a condition of calmness and inspiration to our system which will lead us towards a better understanding of our conditions and reveal to our mind the means which will prove most effective for our progression. Before we have spent three minutes in contemplation of our better and higher self, we shall know better than to force burdens upon ourselves which only drag us down into the abyss of uselessness. Common sense and reason will be the guide for our bodily conditions, while the ever activity of thought will continue to lead us on by the presence of mind which will direct our affairs in life for our good.

#### EXERCISE SEVEN

You will find it most advisable when you wake up to stretch your body for a few seconds, air your body, take a tepid or cold shower, then rub vigorously with your hands, breathing well at all times. Then

dress, wash and get ready for this exercise, unless you have other simple ones you wish to go through, although you know you cannot take many exercises in succession, but you must distribute them the best you can during the day, although you may take two exercises together that will suit your peculiar temperament.

Procure a flat-bottomed pan, large enough to place both of your hands flat in the dish. Fill it with enough cold water to cover what is ordinarily called the wrist bone; you find it as you look at your wrist, a little bone sticking out. To that wrist bone the water is to reach and half-way up, but not above it. In the center between your hands



Fig. 10

which must not touch, you place a coin. Place your hands in the water, stand erect and if stooping be careful that your spinal column does not bend, but simply stand bending only at the hips. Now inhale through your nostrils, as usual, a deep, full breath, then pucker up your mouth, with tongue flat in your mouth, just as if you were going to whistle. (You can whistle, if you want to.) Blow out all you can through the mouth, emptying your lungs to their utmost, and take another breath through the nostrils, again blowing out, and again inhale and blow out. You are to do this every morning before breakfast. The power will increase from day to day. The system feels heated for a time, and the top of the head will throb gently, while the head will feel clearer and brighter.

When taking this exercise, you may as well use the drawing up of water into the nostrils and throw it out through the same or spit it



out through the mouth. You can use this water warm, and later on cooler. With a little salt it will clear the passages and tone up the organs in general. After drying your hands, rub the palm of left with the right, then the back of left, in circular motion, and then with left hand rub the right, in motions always toward you. Do this until hands become smooth.

With blessings of all good things,

OTOMAN  
Prince of Adusht

## INVOCATION

Hallowed be Thy name, O Spirit of Love, the greatest of all sacred attributes.  
Who but a soul awakening to realms of consciousness can understand Thee!  
For with Thee comes the offering up of the useless or dead unto the useful or the living,

In the same manner as the night is offered up unto the day

And in turn the day unto the night,

The summer unto the winter and the winter unto the summer,

As the wind lifts itself from one sphere into another,

Yet the sphere whence it came misses it not,

For it has gone forth as thoughts to return unto me in new garments of purity,

And, always remembering the grand opportunities and the possibilities,

Peace shall dwell within the doors of him who loves liberty.

Listen, O my soul, to the voice of the three holy children --

Thought, Word and Deed --

That speak in tones of unmistakable certainty.

Remember the fatherless, the widowed, the afflicted, the downtrodden,

The outcasts, the oppressed, the lowly, the poor and those in wealth.

They have the same right to life thou hast,

As all mankind is of equal value when they breathe for the first time on earth,  
And are of like value when they breathe out their last breath into domains of dissolution.

From the first to the last, the moments of life belong to him who conceals

The preceding existences, and reveals the future as in a cloud,

A cloud which may be lifted even in time being by the will of him

Who follows in the paths that eventually lead to self-illumination.

Thus let thy accumulated wealth which has centered before thee,

Conditionally and unconditionally,

Flow from thy hands as from the bountiful river of plenty,

Giving not from thine own or thyself,

But from that great cause from which thou didst receive.

Thy deeds of impartiality, justice and love will not be rewarded unto thee in the specie of any earthly realm, but in the consciousness of that peace which is priceless and above all human evaluation. As spirit, soul and body are one and the same to The Holy One, declaring the beginning and ending of all things, always distributing through the law of harmony with the same impartial hands its most holy gifts, so are all that breathe but one and the same in the sight of him whose God is love, and whosoever abideth in that truth abideth in God and God in him, yea, even unto life everlasting, and to His dominion there is no end. Each season brings forth its kind each day, and utters its own speech without the shadow of a desire for reward. Let this be the great lesson of the dual sense of existence, first manifesting universal selfishness -- everything existing for itself in its drifting condition of yet unborn elements -- until it immerses into the spirit of universal love, and by virtue of its unified harmony brings forth into reality the divine child of universal progression. Hark! hark! O soul, to the voice of wisdom, and learn to master the great attributes of love, which is the breath that awakens to paths of eternal progression.

Be it so.

Unto this end, let all things prosper.

From the land of early rise and the valleys where eternal roses bloom,  
Salutation and Greeting.

We cannot say enough of the great benefits to be derived from each exercise when taken separately and the great influence upon the nervous system when one or more are taken together. We have made plain that the exercises are of a general nature and for that reason it remains for each one to decide, which proves to be of the greatest benefit to his particular temperament. Those of greatest result are the ones best adapted to your peculiar temperament, yet the others are to be used; intuition will tell you. Should we forget through some error or other, we shall notice how mind will impose a reminder upon us, which we are faithfully to carry out, lest punishment follow.

If you find, that you feel somewhat depressed, low-spirited or cast down, do not allow those conditions to remain. Stand up to your full height, raise your body. Take a few breaths, throw up your hands, hold your breath for a few seconds before you exhale and fold your hands. Then breathe for a while and if nothing comes to you to do, take a seat in an easy-chair, still holding a firm, upright position of the spine, but with the body otherwise relaxed and arms resting on the sides of the arm-chair. Think of nothing in particular, simply follow the rising and falling of your chest and listen to the sound of the breath and the beating of your heart. Send your attention from one organ of the body to another and at last it will come to you what to do. It may be advisable to take one or more exercises. Perhaps, you are to kneel down in concentration and breathe out some good, cheering thought to some poor wandering child of nature. Do so. Remember that every good thought sent out with life, love and sincerity will accumulate in its vibrations, realm after realm, and fill dimensions upon dimensions, breathing its influence, its fragrance unto every one with whom it comes in touch; and when its circle is

completed, it will rebound, returning to you with its thousand fold force from the universal dynamo, to raise your own vibrations to higher spheres. As bread cast upon the waters returns to you after many days, so every good thought given to another will return to you increased, and if that thought can be given out with an action, a deed, to give expression even to the senses of our sincerity, the greater will be its force, for wings will be given to it and it will return with a message of success to our heart. As a dime doubled in its value every month and each succeeding sum doubled upon itself would amount to tens of thousands of dollars in but two years, so every thought we give to bless others brings us benefits that all the money of the world can never buy.

There are times when we are restless, and some are troubled even with sleeplessness. When you work too hard, you will not sleep very well, and if you allow your mind to drift about, you overtax the vital strength and you will suffer. When a gentle coolness steals down your back, that is the time for you to go to rest. That is the time the spinal cord shuts off the flow of ideas of a representative nature and reverses the generation of electric currents in the nervous system in order to store up vitality and generate life-fluids for cell-formation. At night, or during the sleeping state, the mind resumes its inner work for the building of its instrument. If the system is overheated, which is brought about by force used in the giving out of all vitality, the ganglia of the nervous system are compelled to over-expansion, in which condition no generation can take place. Immediately the mind becomes disturbed, as electric force is its agent to convey its thought to the senses. It cannot vibrate freely. There are obstacles that meet its currents. It seeks to arouse the will of self-reliance to the act of inspiration whereby the nerve-centers may be aided in their anxiety to fulfil their function.

The operations of the nervous system are being too much overlooked, the bulk of attention being paid to the blood, and to the grosser and more solid parts of the body. Primarily, disease results not from the blood but from insufficient generation of electrism in the nervous system; thereafter it is communicated to the blood and from the blood to the flesh and so on. The unseen is the starting point of it all. In the *spinal cord* which is the *grand conductor from the brain and the seat of the*



*soul*, is lodged the whole strength of the system. From this spinal cord we see branching out pairs upon pairs of nerves, embracing nerves of motion and nerves of sensation, or the *inductive* and *conductive* fibres. From these again we follow up others and so on, until we find them spread into millions upon millions over the human system, in a network so infinitely fine, that we cannot put down the point of a fine needle without feeling it, and we would not feel, unless touching a nerve.

In all these millions of nerves there is no blood, electric fluid only is contained therein, generated by the action of the nerve-centers, while the blood remains confined to the veins and arteries. The blood vessels pass round among the convolutions of the brain and through them the blood freely flows, yet *the brain is* but a congeries of nerves and is *the immediate residence of the mind* as the *spinal cord is of the soul*, as *the nervous system is of thought*, and the *blood of the life*. The soul or spirit-mind cannot touch any particle of gross matter but acts through the agency of electrism, whose source is breath from which breath it takes the life-energy generated as electrism. It again takes the life-energy from the blood which transmits it from the lungs. The action of the blood upon the brain produces no thought, for were it so, we should think and reason in our sleep exactly as well as when awake, since the blood flows and acts upon the brain during sleep just as when we are awake. It is for the nerves only to carry out the mission of the mind, and when engaged in the generation of forces to be used by and under the direction of spirit-mind for organs of vitalization, it produces reasoning and thought-attributes but faintly, and we thus roam about as it were in a state of conscious uncertainties. By lying perfectly still poun your back, in a state of relaxation and in an attitude of nonresistance, and breathing evenly, a cooling sensation will steal over the brain, imparting to each cell according to requirements. That coolness once felt, the nerves contract, resuming their action of generation. In this act, they continue to reverse their vibrations from a circular motion to an elliptical movement and then all thinking ceases.

The moment a nervous warmth comes over the brain, it tells us that the nerve centers are resuming their activity in the body, and tends to wake us up. This condition may be forced upon them through

the irregular flow or action of the blood which disturbs the mind in its office of directing. If the sleep is good and perfect, it is a magnetic sleep; but when disturbed, it is an electric sleep, because of the interfering active agencies. It is not possible to prescribe for others the time required for sleeping. It is possible, by a proper attitude, to store sufficient vitality and to organize generation for transmitting purposes in two hours in some, while others would require ten, and others, even after considerable sleep, would not produce the required vitalization.

Electricity is the composite form of magnetism from which it draws its manifesting forces. Yet magnetism is no more electrism than vegetation is soil, but it may return to it again. Thus electrism is merely the phenomenon of magnetism by virtue of its evolution. It becomes as elf-moving, invisible substance filling all phases of organized life-manifestations and is directed to the required action by the power of mind which prevents it from falling into conditions of a drifting nature, and establishes equalized action. We are at this time living in an age of constant investigation and continuous improvements, and the light of reason seems to be pouring in upon our minds in perfect floods, so much so that it carries us away with its swiftness, and unless we are able to comprehend its power and gain control over this great influx of light, it will carry us adrift into some forlorn, little mudpool, where we no longer seem to get a chance or opportunity to be rescued.

Like a mote in the sunbeam, we are floating in an immensity of space crowded with ideas of the noblest nature, knowing no limit, and it is for us to determine to build a solid foundation, lest we lose our hold and be carried into space, whence there is no return. Those who sniff and sneer at others, who are determined to open their eyes, and to be supercilious, are simply afloat upon the debris in the rushing waters, not seeing the terrible torrent before them, towards which they are rushing rapidly—but another moment, one terrible fall, a crash and all will be over.

In speaking of sleep and sleeplessness, we would like to have you make a few tests.

There are many things that baffle the scientific mind, but what of that? If they cannot understand how the water gets into the bladder, or what the office of the spleen may be, or why there should be an appendix to the colon, and have no proof as to where life begins or

where it ends, what does it matter, when there are minds that are above these questions, who have no doubt in their minds as to having all these questions and many more solved? Must we continue to merely theorize with those who have not yet been able to see, to understand, and to prove? How can they find a thing that is only to be found in a direction entirely opposite to that in which they are looking? Know for yourself, think for yourself, and always remember that things will reveal themselves in accordance with the degree of your comprehension. And although a certain thing comes to you at one time different from what it did at another, it is simply the degree of understanding unfolding to you the truth best comprehensive to your sense condition at the time. Fear not then for all is well, all is and has been right; everything comes in its own due time.

In speaking of sleep and sleeplessness, we would like to have you make a few tests for yourself as there is nothing better than testing everything for yourself, until you are satisfied in your own mind, always remembering that observation is sister to experience, and experiences give you knowledge. For instance, lie down upon your back in a position with head level with lower limbs, muscles not wholly relaxed, and the mind will begin to wander and ideas of an imaginary nature will thrust themselves upon you; you will drift about in your fancies and rest becomes an impossibility.

If you now still rest in that position and draw your lower limbs toward your body, allowing the knees to spread, a sensation of fear and trembling comes over you, the circulation is partly checked, the respiration difficult, the action of the ganglia overtaxed. When lying on your left side, turning over partly on to your shoulder blade, so that the arms are free, respiration comes easily. The colors before your vision will always return to the deep cream and white, and your mind functions, entertaining ideas of an elevating, forgiving nature, you will show an inclination toward pity, sympathy, morality and will be reflective. Lying upon your face, ideas of a passionate nature will at once arise and act disturbingly upon your brain functions.

Retiring to bed, with head to the north and feet to the south, lying upon your right side, facing west as you go to sleep, you will feel calm and rest will come to you. Breathe fully and deeply, banish from your mind all ideas that have occupied you during the daytime. When



you close your shop, your business, when your day's work is done, you have no right to weary your mind-functions any longer, but should take rest from your labours and your works shall follow you. Your time has come to turn your thought into entirely different channels. Wait until morning with your plans for the next day. Each day has its own planning to do, and to carry out. But if you think you must do it, then get at it. Don't weary your system, get up and get to work and do what comes to you and relieve your functions of the condition of anxiety and restlessness you are imposing upon them. If it has to be done, do it quickly. When you get it off your mind, go to bed.

In case of sleeplessness, take a linen handkerchief or a piece of linen cloth, and fold it into a bandage. Dip the middle part into cold water and wring it out. Tie it over the ankle of your left leg, so that the wet part covers the anklebone. Cover with a dry cloth to keep it from being exposed to the air. Retire to bed. Follow in thought the currents of inhalation and exhalation. Do not allow your mind to wander to the cloth around your ankle and you will soon fall asleep.

Should you at any time wake up in the middle of the night, don't be disturbed, but just find which of your nostrils takes in the greater volume of air. You will find it is the right. Then just turn over to the right, close the right nostril and begin to breathe through the left. At first it may be somewhat difficult, but you will soon conquer and while you follow the currents of breath, in a few minutes you will find yourself in the arms of Morpheus. The benefits received upon retiring to bed from concentrating upon breath, are of great efficacy for the reason that they will aid you in the power of concentration and improve the memory. Concentration upon rhythmic breath at that time will develop the breath capacity, for although you have fallen asleep, the rhythm as decided by the mind, will still continue in sleep and the result will be that you will get along with less sleep and yet gain more vitality in the time taken for sleep.

Do not take a hot tub-bath too often. A daily good sponge bath or shower of tepid or cold water is of greater benefit to the skin than a thorough plunge bath. Too frequent soap-bathing clogs the pores as much as dirt will, and will weaken the activity of the skin besides. There is reason in all things. Once a week—a thorough hot bath, and then care should be taken that the skin be kneaded thoroughly,



soap used freely, and afterwards rinsed off perfectly, the skin dried thoroughly and rubbed with your hands liberally, until the skin is perfectly dry and smooth, soft and velvety. If not velvety after being dried and thoroughly rubbed, it will be necessary to dissolve a little oil in a small quantity of grain alcohol and the body rubbed smooth with it.

To fill out the face as well as the hollow places in the neck and chest, especially when fasting, we need to bring our fists as close to the armpits as we can. Then we inhale through the nostrils as usual. Now we blow up our cheeks and through the smallest possible opening of the mouth blow out the breath to its utmost, keeping the cheeks puffed out all the time, and the chin well drawn back. This will round out the face nicely, while if our necks are to be filled out, we need to fill our lungs with air; then while retaining the breath, work our arms forward and backward while clenching fists tightly and retaining the breath for three or four movements, and relax them as you exhale through puckered up mouth. Doing this before the mirror, you will be able to note the result after a few minutes' exercise, and repeating it two or three times a day, you will be amply repaid for your trouble.

It is perfectly proper that we should appear pleasing to our own eyes and feel satisfied with our looks, for unless we learn to admire our own selves and gain our own self-respect, we shall never be able to expect it from others.

As we learn to direct our thought in any desired channel with the object in view of accomplishing our ends, we shall achieve and learn self-mastery, which is the secret of power, elegance and happiness. We cannot fail when once we have learned to understand the simple law that governs nature and how to apply the universal principle upon which all life is based, the *science of breath*.

The more we simplify the operations of manifested being, the sooner we shall be able to control it for our own good. The simple things in nature are the ones that perplex us. We must learn to control the powers within us, as everything within nature and the universe is directly concentrated within the functions of our own brain, and as these brain-cells unfold by virtue of the conscious action of Gallama, through our practice of the breathing exercises we become aware of the knowledge and understanding hidden within them and realize the objective of manifested being throughout nature, merely

as the expression of our own self, as impressed upon our consciousness by the self.

To attain to such knowledge, to gain our end and reach the goal of self-recognition, we are to pay attention to our present need. As a desire arises within our heart, we are to further it with our good will by attending to it with our mind and bring it into realization. To desire and to win it are two different operations of being and require the double action of purpose. It does not suffice to merely desire to walk, we must express it by getting up on our feet and doing so. Not only are we to resolve, to think of the noblest and best, not only to aim for the highest and to feel confident in our mind to succeed and to win, but we are also to wake up and take hold of things as they are coming before us as opportunities to be taken advantage of. As we make use of every little opportunity greater ones will appear leading us gradually to realms untold, where we shall have abundance and realize that the storehouse of nature is inexhaustible to him who will economize time by taking advantage of opportunities.

In our daily calling, keep the mind well centered upon your work, which enables you to hold the vital forces of your system under control, and helps to store up vitalizing conditions rather than to scatter them. Labor will prove to us a pleasure rather than a burden, and we feel thankful for the privilege of using our powers and directing them toward useful pursuits, which insure us of development, mental, spiritual and divine.

As we concentrate upon the work before us, we gain pleasure and happiness for our reward. Every idea that comes before our mind will prove practical as we test it for ourselves without delay, and thus we not only work out our own salvation from the conditions and environments of time, but become saviours of nations in the work of the redemption of the whole human race; as by the solution of the problem of life through the operations of individuality we hasten the day of collectivity which is the reward of our labors in the manifesting sphere of action, that leads us on and on to still grander realms and accomplishments. This no mortal eyes have yet been able to behold, no sinful ears developed enough to hear, no ordinary mind able to comprehend and fathom, but which is revealed through the One, ever changing and ever acting throughout time and space, but never ending

and ever conscious of its position. Such is our work in manifestation to work out the problem of life. To rise higher, to recognize our true and noblest nature, we are to conquer the natures of our characteristics and unify them towards the common good of Oneness.

To succeed in this end, we are to become acquainted with our peculiarities, rather than to shun them. We are to recognize them, to confess them as present with us, although not within us, as they are merely the outward expressions of accumulation. As we learn of them to master them, learn of them to use them—there will be no more abuse to rise against us, and we shall welcome the day that reveals to us our shortcomings. We gladly receive our judgment and become willing and ready to go on in working out the great problem of creation, which has an object in its operations towards ends untold.

#### EXERCISE EIGHT

Take a seat upon the floor, oriental fashion (fig. 12). Cross the lower limbs first before you stoop down to take your seat, for this is to be done gracefully. You are not merely to squat yourself upon the ground.



Fig. 11



Fig. 12

Cross your right limb over the left, and let yourself down easily (fig. 11). Try it again. In getting up from the floor, you are not to cling to the floor, just place your hands over hips as you are required to do when you take your seat and raise yourself gradually from the floor. It is no trick to do that. If you wish to get rid of corpulency or large hips, if you want a form beautiful to behold, you need to practise this a few times, sitting down and rising up again. To get up easily, all you have to



do is to pull one limb a little forward and to throw your weight upon it, bending the body a trifle forward, and up you go. It is so easy, and it will give you confidence in yourself; you will learn to balance yourself in every possible position (fig. 13).



Fig. 13



Fig. 14

You may, if you have gone through fasting and dieting, and are living the life of a true being, take up the following exercise for *the purification of the nerves*: Place your right elbow into the palm of your left hand, chin resting in your right hand, and with your index finger you close the left nostril, while you inhale through the right. You gaze at the tip of your nose but follow in mind the current of the breath and watch what may follow. You do this but for a minute, then alternate position of arms and reverse breathing. Do this only when it comes to you to do it.

Now we shall get up again and take another exercise, which we may use frequently, if we so choose:

Take a full breath, throw out the arms, then hit the chest while exhaling. Again inhale and repeat the hitting of the chest, as you gradually exhale, for three times. The fourth time, inhale and hit the chest again, but hold your breath as you move your hands under armpits (fig. 14), thence along to the spinal column, where the hands meet and pass them down along the spinal column to the small of the back, when hands drop of their own weight, and exhale.

With blessings of all good things,

OTOMAN  
Prince of Adusht



## INVOCATION

To whom shall I give thanks,  
To whom shall I turn and look up,  
When Bliss Absolute, when Light Immeasurable, is manifest in even me?  
When even I present through Myself the divine majesty,  
and am in thought not yet able to sense the Ego which is seated  
in the hearts of all mankind,  
And which is the beginning, the middle, and the end of all things!  
My delusion has been dispersed by the revelation of the words  
that have been spoken by that still small voice inconceivable by sense alone,  
And which has become plain for my soul's peace as I unfold  
my nature to realms untold.  
Faintly at first, then clearer and clearer my vision, my sight,  
Until I behold the mystery of spirit, the inexhaustible majesty,  
the indescribable Self.  
Of the waters of immortality I drink,  
For long I had been thirsting after righteousness,  
And released from sorrow and pain, birth and death, poverty and old age,  
I glory in the embodiment of Self-Illumination,  
beyond even goodness, action, indifference.  
By divine power my delusion is destroyed, and once more  
I am collected to that state which fails not.  
Free from fear and doubt,  
I am firm,  
And will act according to the bidding of thought divine,  
which ever leads me, if I but follow.  
Be it so.  
Unto this end let all things prosper.

From the land of early Springtime, whence the north wind wafts fragrance of flowers divine, filling thy senses with its inspiring sweetness, Salutation and Greeting.

It is not right to find fault with the conditions of the times, but it is proper to take a peep at the things around us and permanently rid ourselves of their hypnotizing influences, so as to clear our mind entirely, knowing for all time that whatever is—is best—best to him who views it in the light most appealing to the mind. We would, for instance, not mind the works of others however delusive in their operations, for the reason that they do not concern us. When once dissatisfied with the actions of certain men, you ought to know the next best thing to do, that is, to drop them, and then let them alone. Truth there is in all things. We hold that there is honesty in every being, and truth is its principle. Education in the matter of living does not belong to any one class, but to all people, and all those who hold otherwise are not for the good of humanity, but have selfish aims to carry out. This world is in need of more teachers and real physicians and fewer prescribers of drugs. When people learn enough to know how to live they will no longer see the necessity of filling themselves with things detrimental to themselves and society.

Our spirit-mind is the great factor of our individuality, and by its action all phenomena are made plain and everything in the world of senses, will be made comprehensible to the mind that strives to know. Every thought, every action, every scene and face are impressed upon the brain—the mind-plate of our being, just as sound by a fine needle upon a phonograph record. Everything on that record can be reproduced at any time desired, and so every phase of manifestation can be reproduced by thought and the strength of the memory. You can hear voices, you can hear songs, you can see faces and forms, visions, everything you choose, not in your imagination, but in truth, and

others around you may see the same, yet after all they are mere reflections of the negative which is in your own mind-plate, for if they were not there, the pictures could not be produced. They may be produced repeatedly as long as the negative is there, yet the negative will not lose its virtue, and remember that another, not in the possession of this negative, cannot make the picture until you lend it to him. But why should you bind your heart to things which you possess in the negative only? The original is gone. Let go of it! Seek others that have a reality!

There is no satisfaction in all this phenomena hunting, no knowledge to be gained from all its theorizing. Telepathy even is nothing to you. People make much of it because they do not know or understand it. It has been known by the ancients. It is being practised by all mankind, more or less today. Some become more proficient in it than others, yet it is for all to know and possess. It is merely one of the senses opened that enables them to see and know for themselves. Orientals know it to be one of the senses developed, which enables them to see more clearly than with the eyes alone, to realize the things not yet unfolded, to send out thoughts of beauty, of truth throughout the world, thus drawing more and more tightly the cord of friendship until we shall see face to face that there is no mystery, that it is all daylight. Your thought knows no limit, and it can be felt if you but think concentratively and determinedly in your mind the direction you desire to go. To become proficient, to make yourself more impressible, more sensitive to the vibrations around and to control them intelligently, is merely a matter of practice.

You begin first by looking into a show window; glance at several articles therein; walk off, and now picture out in your mind all those several articles seen in their respective places and repeat the names whereby they are familiar to you. Should one slip your mind, should you have a doubt as to the true position of a certain article, return to the place and look again. Then describe the various colors of each article and so on. Place upon a table various kinds of fruit. Close your eyes and allow your hand to float over the table; speak the names of the fruit before you, touch it, then pick it up and open your eyes if you feel you have made a mistake. Exercises of this kind for a few minutes each day will repay you for your perseverance; they will strengthen

your memory besides. In going about you will always do well to commit to memory certain sights and scenes. Do not undertake any more than you can master at one time. And as you continue to do so in your daily walks, you will find that you become rested, and you will rest better at night.

Should it be that you desire to write verses or put down your ideas which you consider to be of value, take a pencil, tie it to your wrist with a silken thread, keep your tablet with you in bed and many a time you will find some beautiful ideas recorded thereon. They are your own. It is your hand that wrote them, your mind that revealed them to you. You may have never thought of them, yet they are from that same source that guides you in the daytime. It may be they are signed, and those signatures are yours also, the expression of certain brain impressions, certain conditions, which have been caught at some remote time, perhaps. If you desire to commit a certain piece to memory, just read it over slowly before you retire. Place the book under your pillow, in the morning open the book and read it over again, it is yours.

As soon as we begin to get an insight into our own life, we will desire to study man in his entirety and the relationship between man to man. We ought to understand these so-called secrets of nature and seek to solve them in their own simplicity as they present themselves to us, and not attempt to mystify either ourselves or others and thus complicate matters. We will then not forget that attention must be given to our bodily conditions, so that we may understand nature and nature's calling. Let us watch the birds of the field and see how they take in a deep full breath before they alight, see how they can hold the breath and add to it as they continue on their flight; how they hold it, and yet from time to time give forth notes of their coming. See how the eagle can suspend in mid-air, how the spreading of his wings will hold him there aided by this control of breath. Learn how fakirs can continue to live in a dungeon of smallest space for months without ever leaving it, and yet live, and how they can go hungry for months and yet not starve. And let us learn that, although we may get into straits, we need not despair, for we will learn how to keep above the raging waters, although all else may sink.

There are so many things we might learn from the objective were we but attentive enough and observant as well as keen. Nature is



full of beautiful lessons of life in all its four dimensions of space, the elementary, mineral, vegetable and animal, and from out of these four quarters of the earth we are to gain our recollection of past experiences. We have no need to pass through conditions of evolutions lower than our own manifestation, if we could but characterize our true nature and manifest our being of individuality. Only when we forget our life consciousness and drowse into the lethargic state of negativeness, we become subjected to the condition of that law that regulates nature, and instead of being able to stand upon our own feet, we are controlled by conditions and environments that have forced us into the existence of form, which carries with it the suggestions of the past, assigning to us our position, and with it the struggles inherent in all the productions of negative nature. Our reasoning from cause to effect being based upon the objective as it appears to our senses, which are but partly under our control, cannot reveal to us the true nature of the purpose of life. We may try ever so hard to delve into the secrets and the mysteries of the universe, still, the solution of the great problem will remain beyond the average comprehension. Only the simple things in manifestation carry the charm with them that teaches us the lesson of life and are as milestones upon our path, telling us the distance as to whither and whence.

Instead of wasting our precious time in arguing about the conditions of our day, comparing them with the times past we should turn out attention to the present and learn to understand our own self so that thereby we may be able to map out the path we ought to tread. As long as we sit in judgment upon our brother and our sister, the day of redemption will be far distant and all our life is in vain. As long as we are engaged in tearing down, we shall have no time left to build up. Leave the obstacles in your way to their own fate and resolve to select a position upon which you can bestow your energy and construct the castle of solidity that will withstand time and change.

Only too frequently we neglect our duty to ourselves and those of our household by engaging in outside pursuits which have no real value. If we would pay attention to the effect of foods upon the body and learn to eat and drink only that which is conducive to the development and replacement of cellular tissues, study the economy of

life and economics proper, no longer would we be shifting about, scattering our life forces, but we would learn to enjoy life, thereby laying a foundation for the redemption of the race. By proper and gradual development of our bodily action and the harmonious operations of our functions, we shall learn to appreciate our composite being and recognize the beauties of life and the grandeur of existence. Unfolding our sense-conditions by degrees, corresponding to the operations in nature, we shall realize that our work is a great and noble one, indeed, and that life is usefulness; aches and pains merely the result of misconstrued conceptions, and sorrow and troubles simply the misapplication of opportunities presented, and misrepresented by our misconceiving mind, which by virtue of the unbalanced conditions in the collective system of our being, expresses certain conditions of a manifesting existence. Once we have learned to understand the application of the principle of life—the breath—and direct it into the channels most desirous for our well being, we shall have no trouble in applying our knowledge even into paths where cases of emergency arise and demonstrate to ourselves the possibility of directing our powers for our own good.

Whatever befalls you, do not forget that a few well-drawn breaths in a perfectly relaxed condition will point out to you by a mind thus pacified the best plan or path for you to pursue. Even though danger be near, by the keeping up of the rhythmic breath the presence of mind will reveal a way out of difficulties. What is impossible for philosophy, science, sociology, and religion to accomplish, is given to the breath to demonstrate, to carry out. Keeping our mind well centered upon our work before us, whatever its nature, we shall never fail to derive benefits from it.

The same breath that can be used to produce cold can also be used to produce warmth according to the attitude taken by the mind and the position of the body assumed. Thus that same breath to which there is no end in manifestation of unnumbered phases, may be used to unlimited degrees in satisfying our thirst and hunger. To accomplish this, we are merely to use our knowledge towards the desired end and apply it. When you feel perfectly dry and suffocated, just take a long breath through the nostrils and finish the inhalation by quickly opening and shutting the mouth, drawing in air through the



mouth, exhaling again through the nostrils. The exercise will prove of value in summer time or in asthmatic afflictions.

When thirsty, simply place your upper teeth over lower lip, draw in a full breath through the teeth, but exhale through the mouth. At once you will feel cooled off, the thirst will be quenched, and repeating it a few times you will thirst no longer. Do you see what is meant, that when we will take of the water of life we no longer need to run to Jacob's well? When hungry, when fasting for purification, when wandering about the desert or out in the wilderness far from home, and you know not where to get the next piece of bread, do not despair. Thy Father, all-loving, has provided you with everything that will meet all cases of emergency. Place your teeth lightly together, with tongue pressing against the lower teeth and lips parted. Breathe in, close lips immediately, exhaling through the nostrils. Breathe again; if saliva forms in your mouth, hold your breath, so you can swallow it first before you exhale. You thus take out of the air the metal substance contained therein. You can even taste the iron, which you convert into substances required for the making of blood. Should you feel that, although you have sufficient iron in the blood, there is a lack of copper and zinc and silver, place upper teeth over lower lip tightly against the lower teeth; now breathe and you can even taste the metals named. Then should you feel you need more gold element for your brain functions, place your back teeth together just as if you were to grind the back teeth, taking short breaths only. You will then learn to know that there is gold and silver all around us; that our bodies are filled with quite a quantity of gold.

Should you find yourself in a condition where it is necessary for you to keep up for a considerable length of time, besides the various breathings enumerated in these lessons, take a handful of soil, two inches from below the surface and tie it over your navel with a cloth, exposing that part to the sun-light, for a time at least. Repeating this half a dozen times a day, you will be enabled to keep up your strength for many more days, and after some practice in the breathing, even weeks.

And now we come to our regular exercise.

#### EXERCISE NINE

Throw your head backwards. Inhale fully; now strike your chest with your flat hands, still inhaling, and throw up your arms simultaneously, and while you are retaining your breath, bend the body forward and allow hands to touch the floor, but do not bend your knees. Now, as you are exhaling, rise gradually and keep your hands gliding along your



Fig. 15

body over chest and throw them into position. You can repeat this exercise to suit your own fancy. It will be a great restorer to your depleted lower organs, strengthening the muscles of the trunk of the body and making good the dislocations of organs.

#### EXERCISE TEN

Many of us are troubled with colds and their consequent affections, such as catarrh, etc. Such conditions are due to over-accumulation of mucus in the stomach. As this mucus attempts to leave the system but cannot because of the inactivity of its native channel, some of it rises upwards and causes an irritation to the membranous lining which when inflamed produces coughs and hawking similar to that resulting from lung affections, and are frequently mistaken as such. We are to give our lungs freedom to act and space to expand in. The spine must necessarily be set more firmly to avoid all pressure upon the sympathetic nerves. Frequently we find one shoulder higher than the other, due to neglect on our part in changing position frequently when engaged in certain kinds of work. To overcome all stooping tendency, as well as freeing our organic functions from mucus, and getting more freedom for our back lobes to move in, we will have to take a parti-



cular exercise in the *morning after arising*. This exercise will produce the desired end to such a degree, that we shall never miss taking it, as the effect will prove beneficial in every respect:

In the first place, take a piece of chalk and draw a line on the wall even with the end of the fingertips placed on the wall as high as you can reach. Then place another mark four or more inches above the first. Now walk away several steps from the wall. Then walk towards

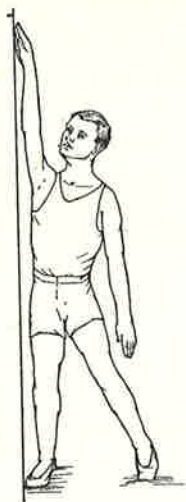


Fig. 16

the wall, inhaling, and as soon as the right foot comes to be set against the wall, strike up with your right hand to the highest chalk mark, retaining the breath, with the heel of the left foot a trifle raised above the floor. The muscles of the body are to remain in a relaxed condition, while striking the wall. The hand does it with force, but the arm, in particular the wrist, is to remain perfectly relaxed and flexible. In returning to position, exhale, and when inhaling walk towards the wall. Now, turn around and walk towards the wall so that the left foot comes to the wall and strike with the left hand. Do this three or four times with each hand, always remembering that in all movements where arms are to be thrown upward, you are to retain the breath, to gain a perfect result (fig. 16).

With blessings of all good things,

OTOMAN  
Prince of Adusht

## INVOCATION

There is Light throughout our daytime,  
Even at night there shineth Light.  
Be this daily then my question:  
Do I always do the right?  
Do I follow my heart's bidding?  
Do I act right, nobly, best?  
Do I work with all my power?  
Do I prove I am divine?  
Do I act as I am thinking?  
Do I help those that are sinking?  
Do I rescue them from shame?  
Do I see my own reflection in the animal and all factions  
Represented by mankind?  
Do I live by self-abnegation, loving every tongue and nation?  
Do I seek the better part?  
Do I always stand for justice?  
For my brother's cause, do I fight?  
Do I feel to sacrifice, if needs be my own life ev'n unto death?  
Do I use my every power to upbuild God's glorious Bower  
over foe or friend alike?  
Do I feel, it's all illusion  
When I fall into delusion  
That I live for my own self?  
Do I know that glorious lesson, that Esau-Jacob I'm myself?  
That they are but the conditions which shall lead me through all nations,  
From out darkness into Light?  
If I know then what my duty, if I know what I must do,  
If I know then my position, know of things I must undo,  
If I know whate'er befalls me, that I am steadfast to the end,  
If I know that God, all loving, called me to Him not in vain,  
If I know wrong perpetrated, that I never will uphold,  
If I know it must be righted - even though through death I go,  
If I know to me 'tis given, to consider all things good,  
If I know that any labor gives me ample livelihood,  
If I know it is an honour to produce, to work, create,  
If I know I owe my duty to myself, to love, not hate,  
Then I shall gain satisfaction, then in peace on earth I'll dwell.  
Then I'll hear the sweetest music, although but the ringing of a bell.  
Then this world will grow sublimer, as I more closely to it draw.  
Then I shall enjoy the pleasures that in dreams my mind foresaw.  
Then with eyes of open candour, even into suns I'll look.  
Then the universe before me shall be open like a book.  
Then no sorrow, no more trials, nor temptations I'll endure.  
For the Old will all be vanished,  
Heaven and Earth be always New.

## Salutation and Greeting to All!

In this reading, we shall take up our exercises first and then consider points that may seem of interest: Seat yourself upon the floor as in the eighth exercise. Now, without any effort or change of the position of your limbs, kneel forward, and then again take your seat upon the floor, and as soon as you can master that, get on to your knees. Cross your arms behind you, so that you can place your hands under the armpits; that will protect your spinal column and give you firmness in accomplishing results from these exercises. While inhaling, change your position from kneeling erect to sitting upon your heels. And now retain the breath while you bend your body as far backward as



Fig. 17

possible, head touching the floor (fig. 17); now bend the body forward, the chin touching the floor in front of you; now raise to your first position while exhaling. You can repeat this as often as you can think it advisable. It will set the vertebrae of your spinal column more normally. And if you have any dislocations of the spine, to one side or the other, in bending, simply throw more weight of the upper body to the side you notice the irregularity of the spinal column.

Now take a kneeling attitude; place both hands upon the floor in front of you and throw out your limbs behind you so that your body rests upon toes and hands, all the trunk of the body being suspended (fig. 18). Raise your head a trifle as you inhale and then, retaining the breath, touch the floor with your chin or tip of nose and exhale as you get back into position, taking care that the trunk of the body does not

touch the floor; its weight must be upheld by the breath. Do this as often as you see fit. Yet always remember that you **must** not force yourself to do it, as it is liable to tire you, if not done by the power of will.

Now jump into position, kangaroo-like, putting fists down upon the floor beside your body, yet sitting, as it were, with body erect

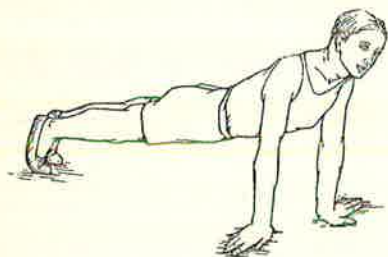


Fig. 18



Fig. 19

(fig. 19). Take a full breath and jump into the air, yet retaining position. Jump high and do so three times in succession, always coming down on the floor into original position. Then rise to your feet and take a rest of shorter breathings and placing hands to small



Fig. 20

of back, kick yourself alternately right and left, always touching the coccyx or thighs (fig. 20). Do this several times, and if you feel like walking the floor and kicking yourself, it will do you good. You



will find that as you try to do the kicking easily, you will always strike the desired part, while, if you use effort, thus tensing the muscles, you will never reach the desired spot, and it will tire you besides. It will teach you this great lesson in life, keep cool, and take things easy and all will come your own way. You will begin to feel that it would have been better for you had you learned to kick yourself before, yet it is better late than never.

Through with this, and in a standing position, you inhale and raise your left limb forward as high as you can; lower it again, kick behind, and let it down on to the floor. Do the same with the other limb. Again, when you inhale, raise your left limb, take hold of your bent knee with both hands, draw it closer and closer to your body, holding in the breath and keeping the spine erect; in letting down the limb, exhale, standing firmly upon one foot at a time (fig. 21). Repeat



Fig. 21

with right limb. In case your organs are lowered, which they are in most cases, and for which reason there is so much trouble, you will, through all these movements, strengthen the muscles and replace them into their original positions. This exercise can also be done while lying on the back when one is resting. It is because of the displacement of stomach, liver, kidneys and organs of a more delicate nature that you suffer. Mind will stimulate that condition if desired, but is powerless to reach the cause for a permanent cure, as it lacks the agency of electrism in transferring its force to these organs. You have

learned to understand that electrism is the manifesting agent of physical manifestation, through which the mind, transfusing its influences, controls all the functions, or the mechanism of the body. It makes this arm of mine move by virtue of its ever-activity, but if that arm is paralyzed, mind will not move it. I have not the will to do so. Why? I am lacking the generation of electric currents to that part of the body.

Those portions of the body, whose ganglia are still expanding and contracting, will respond to the bidding of the mind, others cannot, although the will may try to follow the biddings of the spirit-mind. Is mind powerless? No, it has the power to do, but as that particular field cannot respond to its bidding because of its senseless condition, it must use its power over other parts ready to respond to its action. Let electrism form in those parts described, and they will respond to the thought. The blood is still circulating through the parts paralyzed, it still keeps the flesh warm. Everything has the appearance of a perfect limb, and yet it is motionless. Will the addition of blood produce action? No. What must I do? Breathe such breath, in such attitude, such posture, as will vitalize those particular ganglia to generating and gradually, according to the degree of generation, that limb will respond to the soul's bidding, because of its resuming in full harmonious conditions with nature. The reasons for paralyzed conditions are many. We cannot enumerate them in these studies.

We are now here to help people quickly over and beyond such undesirable, deplorable conditions, and they must learn how to remedy them quickly. We say quickly, as there is no time for theorizing. Time is so short and life is so precious, otherwise it is not worth living. And if the control over the body is gone, if we are not aware of the source whence to draw vitality and strength to give life to the bodily functions, then be up and doing! Get those limbs into motion! Breathe, even if it does hurt you because of disuse of your respiratory wings. Breathe a little, then more and more, and do something. Saw wood, chop wood, do it for those who are too busy otherwise. Get up and out and do not think because you possess a small sum that work does not become you. If you have too much time to spare, pick up those tramps on the street, give them a wash, mend their clothes for them and send them out into the world with some good noble thought. Go into the back yard of those who have not learned to clean them up.

Show them how to do by doing it for them and set them a good example.

Go to that home of poverty-stricken parents where mother is sick and children neglected. They are sick because of ignorance. Don't go only to tell them there is no sickness, no sin, as that will harden their hearts against you, and it will be a detriment to them. Clean up their home. Fix them a good bowl of soup; see to it that they have clean linen, and the children are sent to school. You will find that after speaking a few encouraging words, you will awaken in those poor creatures, for the first time, symptoms of life. They will learn how to live. It is all very nice for you to belong to a half dozen clubs and go to tea parties and talk it all over, year in and year out, as to the ways and means for relieving sufferings and so forth, and pay your dues and assessments, with a little gift now and then to the poor. But it won't do. This only encourages crime and sets the hearts of the needy against you. They feel you only do it out of pride; that you do it out of mere sympathy. But if you were asked by them to take home a pair of trousers with you to mend, you would be indignant and would say: "What do you take me for?" There you would show just what you are and what you are doing it for. And you can rest assured that all you do in that way of philanthropy is only a detriment to those in need and to your own self and to society.

Just give it a little thought and don't get excited and jump at conclusions. Sit down and reason for yourself, and you will soon get out of your delusion. Get to work yourself, we say, and then you will reap results. Keep active at all times. Have plenty of change, physically, mentally and otherwise. You know how you feel when your body has not sufficient change. It is the small changes you are making physically that assure a good condition of the body.

Speaking about suggestion, it is not denied that upon negative conditions it has great influence. But we hold that a negative condition is detrimental to the individual and to society, that negativeness and positiveness must be polarized, must be equalized, to make us perfect beings, for whenever a one-sided condition is present, there can be no perfection. It is thus possible to constantly grope in darkness as long as we are under the influence of continual suggestion. We are then drifting about all the time. It is a stimulant that keeps us from

seeing ourselves in our true light, and when we once fall into such a state of delusions, we drift farther and farther into it, until we recognize it to be a power that in reality has no existence other than our imagination and fancy. So, it is possible to delude ourselves even into a condition of having or possessing power over others when in reality we have none. We even go so far as to impose upon others, determined to have them accept our theories that we are trying to demonstrate and do not even shrink from using means of a delusive character to prove our assertions are true.

Is there no such thing as being put under an influence by suggestion? Certainly. But it is not the power of suggestion of an operator. It is the suggestion of your own self. It is self-suggestion. If you would not make a suggestion of your own, if you did not give it the stamina for further vibrations, if you would get your mind to control your physical functions by your will, an operator never could put you to sleep. Fear and suggestion of fear, is the incentive of all hypnotic suggestion.

Place yourself on two chairs, back of head resting on one chair and heels on the other chair. Make your body rigid by stretching it out well. Breathe in fully, close your eyes if you like and either take hold of your trousers' legs, or cross your hands over your chest, still keeping rigid. Have someone sit down upon you, more than one, if you like. Then let them go through the experiment and you sit down on them in turn, and you will then know that it is an easy thing to sit down on a subject in the "cataleptic" state. It will dawn upon you that it is all in the breathing. When you hold the breath, you can carry the weight and not feel it.

We use and have used the identical position now known as "the cataleptic state", as an exercise to control the muscles of the body and gain strength of the spinal column. It will be well to go through this exercise for a few minutes in the morning after rising. Another good and useful exercise is to first stretch out upon the floor; make the limbs perfectly rigid while inhaling fully, and then retaining breath have another party take hold of you at the thighs and set you upon your feet. You will find it an easy matter to raise one another and exercise motions and movements superior to anything in gymnastics and physical culture.



Now take a broom. Put your hand around it with thumb down and elbow turning to the front with the end of the stick down and the whisk up. Take a firm position. Then holding the breath, have two or even three persons, for that matter, do their utmost to push the handle through your hand, by pressing their weight on it steadily, and they will not be able to push the stick through your hand.

Take this same broom in both hands and bring it out before you with arms well stretched. Bend your body forward by breathing through upper lobes. Rest with one foot firmly upon floor while the other comes closely behind the former with heel a trifle raised above the floor. Now have as many as can place their hands upon the broom handle, push steadily with the intention to move you from your position. They will not be able to do it. After a little practice, it will seem almost marvellous to people.

Have a person stand upon his feet while two others, one on each side, place their little finger under the foot of the subject. As soon as all three breathe, it will be possible for those two little fingers to raise the body of even a two hundred pound person, and as long as the subject will hold the breath after being hoisted up those two little fingers will hold him there in position. After a little practice in breathing and retaining breath it will be possible to carry the subject around the room as if floating in mid-air. All these phenomena are being used under the cloak of magnetic wonders and power of suggestion and such like. A very favorite exercise is the following: Fold your hands and hold them about ten inches from your body with both elbows raised even with hands in front of you. Now have someone take hold of your arms above the elbows and have them try to separate your hands. While you take it easy, they have to exert themselves with all their strength, and they will not succeed in separating your hands.

All these positions are splendid exercises for young and old, and especially beneficial when indulged in in the morning. In fact, each of the exercises of the last three lessons is to be practised immediately upon arising in the morning. The bodily functions are at that time most receptive and responsive to the generative conditions of the nervous system, and being vitalized because of the equal distribution of electrism generated by the ganglionic action of the nervous system during sleep, the muscles of the body are more easily controlled, and

thus it is much easier for us to determine their proper location so that we can invigorate them by these movements. In time we get them to such an action as will raise the organic functions of the body which heretofore have been weakened in their operations because of the tendency to lowering and dislocation, due to the weakened condition of the muscles, which *muscles depend for their elasticity directly upon the continuous generation of electrism by the ganglia of the nervous system*, and the latter is only possible when the lungs are kept in perfect action through the breath concentrated and operative towards the consciousness of the Ga-Llama contained therein.

Paying attention to the consciousness of breath from time to time, the action of the bodily functions will be continuous and by such harmonious action the consciousness of intelligence being assured to the individual energies of our collective body, the mind condition is found in a state of realization and in a position to express itself intelligently through the senses correspondingly harmonious. Our brain cells continue to unfold and by virtue of the harmonizing vibrations towards each other and in unison with the individual intelligences of the collective energies of our composite being, we shall be able to solve all the questions that are perplexing all minds and find a solution to everything appertaining to the problems of life, which alone gives satisfaction to the ever searching mind. No longer is it possible then for our mind to be deluded by the objects of this world of presentation, as the objective in this sphere of manifestation is merely reflections concentrated in the cells of our brain functions, which, when once brought into action, re-act upon the mirror of mind their true nature and reveal to our senses even the things pertaining to the remotest past and the future, which, culminating into the present, polarize before our being the reality and grandeur of existence.

Dependent upon our own resources, armored with the shield of self-reliance, we shall be able to seek the better part. Neither belief nor faith in the claims and assertions shall be our lot, but *knowledge of things* will be our crown for the work we have done towards the achievements and accomplishments of this nobler position. Once we begin to *breathe consciously* and to make a practice of the rhythmic breathing, and begin to pay attention to our present need, we need no longer worry but go on directing and acting accordingly. All con-

ditions and environments once having us in their grasp, will be overcome as we continue the process of evolution by corresponding involution. We shall not find fault with the existing things, as in them according to their position we see the phase of manifestation once entertained and expressed by our own self, but now standing before us in memory of once occupied conditions, whereby we may be warned and learn to keep out of the past and to turn our attention to the goal before us, that holds out to us nobler ambitions. We will not look down upon our fellow beings but recognize them as part of the complex whole. In their existence and their actions we shall recognize the accomplishments of a part of our own self and by charity and love we shall arrive at that position which knows no difference as to the source but recognizes effects only, consequential to the degree of vibrations manifesting as to direction and time. Let us remember that the appearance of things is deceptive, and unless our perceptions are keen enough to derive our experiences from observations well tested, we shall grope in darkness. Before we enter fields of investigation, it is best to be fitted with well attuned senses which respond to the desire of our heart.

My friends, if you will but use your reason and investigate things, you will find that all those things you consider in their presentation so wonderful, are but the simplest things imaginable, and that it is your self-deluded mind that draws deductions, not from the thing as it is in itself, but as it appears to the senses. Do not investigate things from the hidden side as presented to you by truth stretched, but from the base of its real nature, and you will soon find the principle upon which it rests not phenomenal but of a physical nature, means of like nature having to be employed. It is not trickery, it is not fakery, it is not humbuggery, as you cry out. It is a mere phenomenon of a physical nature brought about by physical means, and you and I can do it, if we but understand its simplicity. Investigate! Now go home and do like, wise. Do not take things for granted! Do not run into things blindly-keep your eyes and ears open; and to be able to have eyes and ears always on the watch, you must develop the senses to a condition of sense. The physician will have to study dietetics and know the virtues of foods and their effects upon the body, and give prescriptions of recipes for a change of diet. Instead of powders and pills, the druggist will sell perfumes, cosmetics, oils and nut-butters for cooking, baking

and for the softening of the skin when it seems desirable. The chemist will have to go with his science into the kitchen and take the place of the cook, while the cook will no longer be needed, but must either study cookery from nature's standpoint or else do other work.

There will be beauty all around when there's love at home. We need to love one another. Of course, this will remain true, that we shall continue to exercise more love for some than for others when taking this same standpoint, but as there is no end to matter, no end to space, there will be no end, but we will love them all, in time, only that some we love to have near, while others we shall love better at a distance, and others, the farther off they are from us, the more we can love them. There is everything in the understanding of the application of distance, for there is no hatred, all is love, for *God is Love*, and *God is all in all*.

With the instructions before us, we cannot otherwise but admit in honesty, that we have learned more than we anticipated, and all because of our earnest attention paid to the *power of breath which is our spirit-of-life*. That by continuing to breathe from day to day, continuing to follow as we are led by our own spirit-mind which is guided, although yet unseen, by our senses, and which will reveal itself to us as we learn to understand better our own nature, we shall see all things as they are in truth. Nature will then appear to us as if clothed in an entirely different garb, the sun appear brighter, the moon and stars seem more beautiful, nature in all its variety far more sublime, grander, and we will see all mankind as good, in spite of all complexity. *Love* will do all this because of its *being breathed upon us*, and by *concentration of this breath*, Love will continue to evolve for all time and space and forever draw unto us all that constitutes our very being.

Cheer up, my soul, for success shineth upon thy path.

Thus let us continue ever in the good.

With blessings of all good things,

OTOMAN  
Prince of Adusht